The Christian Century

A Journal of Religion

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The New Attack on Americanism

An Editorial

What Is the Profit Motive?

By Kirby Page

Father Coughlin

First Article on 'Heretics of the Air'

By Paul Hutchinson

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In This Issue

KIRBY PAGE

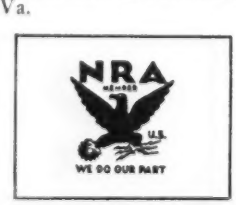
contributing editor of The Christian Century and former editor of World Tomorrow, furnishes an answer to a question which has become increasingly important to American church members. Numbers of church gatherings have passed resolutions putting important religious bodies on record as opposed to "the profit motive" or "the profit system." The most recent action of this sort to attract national attention was taken by the general council of the Congregational-Christian churches at Oberlin last summer. It has become clear, however, that such actions, voted in gatherings which are frequently heavily clerical in membership, are not understood by large numbers of laymen. Resentment results, and in certain denominational bodies there is some danger of more drastic expression of dissent. The issue thus raised must be faced, but it should be faced with a clear understanding by all concerned of the meaning of the terms used. What does the Christian leadership of today have in mind when it insists that the profit motive must be displaced? His long record as a leader among socially-minded Christians well fits Mr. Page to deal with this question.

THE ARTICLE ON FATHER COUGHLIN

was written before the radio exchange between him, General Johnson and Senator Long. Those broadcasts, which have been heard by a huge national audience, while not changing the content of the radio message of the Detroit priest, add to its importance. The next article in this series on "Heretics of the Air" will deal with Senator Huey P. Long.

EDWARD H. PRUDEN

is minister of the First Baptist church, Petersburg, Va.



The CHRISTIAN CENTURY

March 20, 1935

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Calendar of Coming Events

Mar. 18-22. Convocation week, Eden Theological seminary, Webster Groves, Mo.
Mar. 20-22. Institute on world peace, interdenominational, Rollins college, Winter Park, Fla.
Mar. 23. Citywide international night, Y.M.C.A. Seattle, Wash.
Mar. 27. Methodist Episcopal Wilmington conference, Seaford, Del.
Mar. 30, 31. Illinois Baptist youth congress, First Baptist church, Danville, Ill.
Mar. 31-Apr. 6. Spiritual emphasis week, Y.M.C.A., Seattle, Wash.
Apr. 1. Indianapolis Methodist ministers association, Roberts Park Methodist church, Indianapolis.
Apr. 3. Delaware annual Methodist conference, Phila.
Apr. 3. Washington annual Methodist conference, Harrisburg, Pa.
Apr. 3. East German annual Methodist conference, Phila.
Apr. 5-7. Central Washington Baptist conference, Yakima, Wash.
Apr. 8. Taylor lectures, Yale divinity school, New Haven.
Apr. 8-10. West Tennessee Southern Baptist Sunday school convention, First Baptist church, Memphis.
Apr. 10. Protestant Episcopal convention, diocese of Arkansas, St. Mark's church, Jonesboro, Ark.
Apr. 12. Council of Federated church women, annual meeting, Central Christian church.
Apr. 12-14. International goodwill conference, Seattle, Wash.
Apr. 22. Congregational convocation, New Haven, Conn.
Apr. 22-May 3. Ninth session rural church school, Vanderbilt school of religion, Nashville, Tenn.
Apr. 24. Central Pennsylvania annual Methodist conference, Lincoln street church, Shamokin, Pa.
Apr. 24. Wyoming annual Methodist conference, Central church, Endicott, N. Y.
Apr. 24. Central west annual Methodist conference, Kansas City, Mo.
Apr. 25. Newark annual Methodist conference, St. Luke's church, Newark, N. J.
Apr. 25. Troy annual Methodist conference, Troy, N. Y.
Apr. 26. Eastern Swedish annual Methodist conference, New York city.
Apr. 29-May 1. Sixth annual missionary education institute, First Baptist church, Indianapolis, Ind.
Apr. 29-May 10. Disciples of Christ Spring leadership training course, Indianapolis.
Apr. 30. North Indiana annual Methodist conference, Fort Wayne, Ind.
Apr. 30-May 1. Annual meeting, department of evangelism, Federal council of churches, Washington, D. C.
Apr. 30-May 5. Bruce Curry Bible lectures, Seattle, Wash.
May 2-5. National younger men's missionary congress, Stevens hotel, Chicago.
May 7-9. Baptist state convention of Washington, Yakima, Wash.
May 7-10. English Evangelical Lutheran synod of the northwest.
May 8-10. 70th anniversary convention of the Kansas Council of Christian education, Wichita, Kans.
May 9-11. State young people's conference, interdenominational, Austin, Minn.
May 15-18. Annual convention, Southern Baptist church, Memphis, Tenn.
May 15-19. Spring meeting of the Methodist board of bishops in Chicago.
May 20-22. Tenth annual meeting of the American association of adult education, Milwaukee, Wis.

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EDITORIAL

APPROXIMATELY two hundred church leaders united in an appeal to the President on March 10 either to cancel or shift the scene of the naval maneuvers which have been announced for the far Pacific. "We are convinced," the appeal said, "that the projected naval maneuvers tentatively scheduled to be held in the Pacific during the period from May 3 to June 10 will, if held, seriously complicate the task of maintaining peace in the Pacific. . . . The launching of such a program at such a time cannot but have the effect of making even more tense and difficult our relations with Japan. . . . We beg of you, Mr. President, as the commander-in-chief of the armed forces of the United States, and in the name of peace, to alter the plans for these maneuvers so that they may be held, if at all, under such circumstances as will not occasion suspicion and ill will in the far east." In this appeal the President may hear the authentic voice of the peace sentiment of the churches. Even churchmen who have not taken a pacifist or semi-pacifist position have been appalled and made indignant by the provocative and seemingly lighthearted way in which the navy, through Admiral Reeves, has announced these maneuvers by "the largest and most powerful fleet ever assembled" 1,500 miles nearer to Japan's shores than any American fleet maneuvers ever held. It is to be hoped that ministers and churches everywhere will follow the suggestion of the Federal council to use Sunday, March 24, to let the President know what they think of this particular example of needless saber-rattling.

Shift the Naval Maneuvers!

This Armament Madness

THESE things happened in one week: Germany announced that her "civilian flying clubs," enrolling more than a million and a half young Germans, have been incorporated in the regular army, with General Göring as commander. France took the initial steps to raise the term of army service from one to two years. England, after publishing a white book which treats the dangers of war in sensational fashion, voted a $50,000,000 increase in her military appropriations. Japan voted the largest peace-time defense budget in her history—$296,000,000 out of a total governmental outlay of $600,000,000. Topping them all, the United States senate approved an appropriation of $400,000,000 for the American army, which not only increased the amount voted by the house by $20,000,000 but also provided for 113 new R.O.T.C. units in colleges and schools and a doubling of the size of summer training camps. What this means is, of course, that a new world race toward catastrophe is in full cry. Not even in the two years immediately preceding the outbreak of the world war were the nations piling up their armaments in any such frenzied fashion as this. And in this new armament race the United States is not only participating with the rest but, from the financial standpoint, far more than any of the rest. Military expenditures approved this year by the White House now total $1,021,964,908. Read it and weep!

A New Attack on Debts And Armament

ON March 11 a large portion of the nation's press announced the details of a plan for clearing away the war debts while stopping a new armament race and even reducing armaments. The author of the plan, Mr. Salmon O. Levinson, has already won international fame as a servant of world peace, his unofficial title as the "father of the outlawry of war" being a higher and more lasting honor than any of the many formal marks of recognition which have been conferred on him in this country and abroad. It is not necessary to quote the details of the new plan here. It is sufficient to say that it shows the nations how the exacerbating issue of the war debts may be wiped out in a dozen years by a series of payments so small as to impose no strain on anybody, and how by linking this program of debt liquidation to armament reduction the whole business could be cared for without it costing a taxpayer anywhere in the world a penny, but actually adding to the resources in the various national treasuries. The essence of the plan is a common European proposal to settle with the United States for 60 per cent of the principal of the war debts; the United States to accept that settlement provided that the na-

tions sign up for a complete armament-building holiday for five years, with a proportional reduction of present armaments during the same period so that they will be down to half their present strength when the period ends. What would it cost the debtor nations? $275,000,000 a year for twelve years. What would they save yearly on armaments during that same period? At least $750,000,000. The whole plan, which has been checked and double-checked in authoritative quarters, is so simple, so convincing as to its feasibility, that it is impossible to dismiss its chances —however lugubrious the international outlook—as hopeless. In Europe, the speech of Premier Flandin on February 22 showed a lively appreciation of the need for clearing up the war debt mess. In America, the administration badly needs the prestige of such a triumph in foreign affairs as a settlement of the debts would provide. Everywhere, the people of the nations long for disarmament. With forces such as these operating, any plan so compact, so equitable, and so feasible as this which Mr. Levinson has now outlined, should receive careful attention from the governments. For it is proof placed before the eyes of the common citizen that if these twin mischief-breeding evils, debts and armament competition, are not wiped out it is not because the thing can't be done, but because the nations do not will to do it.

Active and Passive Christianity

THE multiplied thousands of German Protestants grouped in the confessional synod's brotherhood have at last thrown down the gage to naziism. From every one of their pulpits—except those whose pastors were arrested before the services—a manifesto was read on March 10 which categorically condemned the whole philosophy of naziism as a "fool's faith" which sets up earthly objects of worship in place of the God of Christianity and results in the "creed of anti-Christ." The churches were crowded, and there can be no doubt that the words from the pulpit expressed what was already in the hearts of a large majority of the hearers—as well as in the hearts of many other German citizens. Blood, race and nationality, the manifesto said, were no surrogates for God, and there is no such thing as an "eternal reich" with the right to ask that loyalty which should be given to God alone. The defiance, of course, has not gone unpunished. Many clergy have been arrested, and in Saxony, even before the declaration was read, the governor had ruled that no religious services might be conducted in halls or other public meeting places. As half of the pastors in Saxony have been expelled from their churches by the German Christian bishop, the protesting church will be practically driven underground. While the Protestantism that thus dares to defy Hitler is doing so not in social terms but purely in terms of individual conscience, one of its adherents has used a phrase that has perhaps an even greater fighting value than that rather use-worn one, "the social gospel." Rev. Martin Niemöller, leader of the fight against unification, says that the confessional Christians must fight "for active, not passive Christianity." It is a phrase that applies equally well to America where reactionaries within and without the church talk about the advisability of churchmen keeping out of political and economic criticism and agitation. What they really desire is that Christianity should become a passive cult.

Connecticut's Child Labor Law Tells the Whole Story

CHANCES for the adoption of the child labor amendment to the federal constitution this year are practically gone. Four more states have been added to the list of ratifiers; there are now 24 in all. But the dozen necessary to complete ratification are not in sight. Such being the case, the passage of a law prohibiting child labor in the state of Connecticut acquires considerable importance, for it has been the principal contention of the opponents of the federal amendment that this was a matter which could be safely left to the discretion of the states. Well, the pressure in Connecticut has, it is true, finally forced a pretty good child labor law through the legislature of that highly industrialized state. It may, or may not, have a bearing on this to discover that the socialist party has been making great gains in that state, and actually holds the balance of power in one branch of the present legislature. But close examination of the new law reveals that it exempts from its protection all child labor on farms and in connection with the sale of newspapers! In the latter exemption may be read the whole story of the sabotage of the federal child labor amendment. Grant them this exemption, and the newspapers were willing to have child labor laws clamped down on other industries. But until this had been granted, thumbs down. Says the New York Daily News, one of the few big city papers which has fought for the federal amendment: "Of course, the newspapers won this exemption by lobbying at Hartford. We think it is pretty ignominious that they did so. To think that newspapers want to take children's fatigue and coin it into dollars is not a pleasant thought."

Hitler Catches A Cold

BY this time all the world has pondered the meaning of the "cold" which the German reichsführer caught on the day before he was to have been visited in Berlin by the British foreign minister, Sir John Simon. The abrupt calling off of the visit was said, in the first instance, to have been caused by Hitler's anger over the publication on the previous day of the British white paper justifying striking increases in England's army, navy and air appropriations on the ground of the German menace. No doubt this was a large factor. No national leader likes to be told, as the white paper told Hitler, that "this rearmament, if continued at the present rate, unabated and uncontrolled, will aggravate the existing anxieties of Germany's neighbors and may consequently produce a situation where peace may

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be in peril." But anger over the brutal frankness—and undiplomatic timing—of the white paper hardly seems to have been the real reason for Hitler's avoidance of Sir John Simon just now. The trouble went deeper than that. It rooted in the problem which has recently been presented to Hitler by the forging of a military understanding between France and Russia, their insistence on an eastern Locarno, and the arrangement for mutual protective action by the air fleets of France and England. Germany had sought to meet that problem by proposing separate conversations with England. In other words, Hitler hoped that when Sir John Simon came to Berlin he might be induced to drop English backing for the eastern Locarno, thus driving a wedge between England and France on one hand and England and Russia on the other. But London, by sending Simon first to Paris, by publishing its fears of German rearmament, and by announcing that the foreign minister would go on from Berlin to Moscow, frosted Hitler's hopes in advance. If the British-French-Russian bonds are to hold, Germany is indeed in a dilemma for which her rearmament is no solution. No wonder Hitler caught his cold! But England has now put pressure on him to have adequate medical attention, for she is determined that the direct parley—first suggested by the nazis—shall be held, so that she may know exactly where Germany stands with regard to the proposed new network of European pacts.

Scaremongering in The Senate

INCIDENT to the passing of the army appropriation bill through the senate was as flagrant an exhibition of deliberate international scaremongering as has recently been seen. Senator James Hamilton Lewis of Illinois is the democratic whip in the upper house of congress. As such, he knows that his words will carry farther abroad than the words of many another senator. Yet he took occasion during the debate over the army bill to prophesy that Japan would soon invite Russia to make an alliance with her for the purpose of attacking the United States, persuading the Russians by reminding them that Alaska had been taken from the tsar's empire "by a trick," and could now be regained by common military action. "With the army of Russia and the navy of Japan, where do we stand?" the senator demanded. By thus raising the bogey of a Russo-Japanese alliance for an attack on the United States, Senator Lewis did two things to delight American militarists. First, he gave another push forward to the idea of a coming war in the Pacific. Second, he added a maximum emotional content to this idea by identifying the two presumed attackers of the United States in such fashion as to make the greatest possible appeal to mass prejudice. The nation is in danger, he declared, from a joint attack by communists and yellow men. This must have been done deliberately, for Senator Lewis is no amateur in international affairs. He knows as well as any person in the government that of all improbable international events the conclusion of an alliance between Japan and Russia is the most improbable. A more nearly impossible development than this it would be hard to imagine. Yet this is the sort of stuff that the administration whip deliberately used in congress, knowing that it would be repeated in the press, to justify the huge military appropriations which are being jammed through the present congress!

Automobile Deaths at A New High

AMERICA'S worst automobile accident casualty toll was recorded last year. Almost a million people were injured, and 36,000 lost their lives as a result of 882,000 collisions and other accidents on streets and public highways. This is the gist of the annual news release issued by the Travelers Insurance company. Interesting sidelights on the automobile accident problem are brought out by this report. Of the drivers in accidents, 3.16 per cent were declared to have been under the influence of intoxicants, as against 2.43 per cent in 1933. This is an increase of one-third. It is also revealed that although nine out of every ten cars involved in accidents were apparently in good condition, three out of four proved to be mechanically defective upon closer inspection. Although 38 per cent of the 882,000 personal injury automobile accidents occurred at street intersections, by far the largest number of deaths resulted from accidents that took place on the open highways. Women drivers again proved themselves safer than men, and middle aged people safer, by far, than young drivers. Furthermore, the fatal accident record in rain or snow was lower last year than the average for all accidents combined, and when the direction of travel was straight ahead the rate of death per accident was greater than the average of all accidents combined. The conclusion drawn by the compilers of this report is that reckless driving, primarily in terms of speed, is productive of the greatest number of accidents and fatalities. In other words, most automobile accidents occur because the drivers have a false sense of security, and therefore take chances which they have no business to take. And the kind of automobile now being manufactured is deliberately designed to promote such chance-taking.

Mr. Roosevelt Asks For Candor

PRESIDENT ROOSEVELT was in a frank mood when he sent a message to congress last week asking for direct subsidies to be used in building up the American merchant marine. The country will probably back him up in his belief that the system of indirect aid to the steamship operators, now in force, has become a scandal. Reports which accompanied the presidential message showed that under the present system the government is paying American ship operators $27,000,000 a year more for the carrying of the ocean mail than this would cost under regular rates. Moreover, it has made the operators a virtual present of most of those vessels, "selling" 220 ships that cost

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more than half a billion for $41,000,000. And even this nominal sale price was generally borrowed from the government, it being shown that while less than $60,000,000 has been spent in building and reconditioning ships to fly the American flag, the shipping companies now owe the federal shipping board more than $100,000,000 on which interest varies from one-eighth of 1 per cent up to 3½ per cent. This is a subsidy, but of a peculiarly deceitful nature. The President is right in demanding that, if there are to be subsidies for the merchant marine, they shall be open and aboveboard. But the reasons he advances in favor of such subsidies are something else again. They are three. First, to keep American ships in competition for trade on the high seas. Second, in case of a major war in which the United States was not involved, neutral bottoms for transporting American goods might be lacking. Third, if we become involved in war ourselves, we need these ships as naval auxiliaries. Mr. Roosevelt has been candid in advancing his reasons for a subsidized merchant marine. At bottom, they turn out to be war reasons. The nation should be equally candid in letting him know that it doesn't think much of them.

Ohio Proposes a Revolution

FOR a long time the Roman Catholic demand for public money for the support of Catholic schools has been quiescent. It has recently become active. It is most active in Ohio, where a measure is now pending in the legislature for the appropriation of three million dollars for the assistance of the parochial schools. Last year a similar bill was defeated by one vote. The present measure will probably pass and the governor is expected to sign it. With the appropriation to Catholic schools is coupled the proposal of a grant of two millions in aid of denominational colleges generally.

This latter feature is a sop to gain wider support and to give the appearance of equal treatment of all denominations. The Protestant colleges, badly as they need the money, are not asking for public funds, and the presidents of ten of these colleges have united in a protest against the Davis bill which carries the appropriation. The Ohio council of churches has taken the lead in opposing the measure. The Catholic Universe Bulletin, in its issue of March 1, belittles the protest of the colleges because "the uniformity of the statements in opposition indicated that it was suggested by one source." In the same column it records with pride the fact that "Senator Davis was literally deluged with postal cards and letters this week from the 170,000 pupils in the parochial schools of Ohio thanking him for his efforts in their behalf and praying for the success of the bill." Presumably these letters were all different and independently initiated!

If the Catholic schools are in financial distress, as they well may be at a time when nearly all institutions are, and if this distress is so complete that they are in danger of having to close their doors and turn their children over to the public schools, a sound argument can be constructed to prove that it will be cheaper for the state to subsidize the parochial schools than to provide the additional teachers and buildings which would be necessary to take care of these children. Catholic schools are operated at much lower cost than public schools, chiefly because they are staffed for the most part by members of religious orders who are not paid anything that other teachers would recognize as salaries.

So far as the facts are ascertainable, there is no great probability that the Catholic schools will, in fact, suspend operations, no matter how difficult may be the problem of sustaining them. The emphasis which the church has consistently laid upon the absolute necessity of maintaining Catholic schools and sending all Catholic children to them unless excused by the bishop or ordinary, forbids the assumption that the schools will be discontinued under economic pressure until there has been drastic retrenchment in other directions. The Roman Catholic church undoubtedly *will* carry on its schools by its own resources if the state will not help.

Nevertheless, the fact that it would cost the state more to educate Catholic children in public schools if the Catholic schools *did* close than to subsidize these schools as a means of guaranteeing that they will not close, is an economic argument that doubtless has weight in winning neutral support for the proposed appropriation. It is a reasonable guess that it was this argument which moved the Cleveland city council to adopt by unanimous vote a resolution favoring the support of parochial schools by public funds. At least that was the substance of the appeal made by Monsignor Hagan, superintendent of the parochial schools of the diocese, in the address which he made to the council immediately before the vote was taken. This is an argument which has often been adduced during the past fifty years but it is particularly potent in a depression.

In general, the Catholic claim has been that it is unfair to require Catholics to support secular public schools which their children do not attend while conscience and ecclesiastical discipline require them to maintain at their own expense a separate system of religious schools. Those who confront this question now for the first time ought to do so with a realization that it is an old question which has been argued and fought over for more than a century.

American schools were religious before they were secular. For the most part they were Protestant, because the people were mostly Protestant. Difficulties arose in the administration of that plan. In 1824 the division of public school funds among denominational schools was discontinued in New York. It was largely due to the work of Horace Mann, as secretary of the Massachusetts board of education, that there was established a system of public education at public expense independent of church control.

This has been the American public school system. It may not be a perfect system, but it is the one we have had. The general adoption of it was based upon the belief that the state had both a right and a responsi-

bility in the matter of education, and that it could not give its financial support to schools controlled by churches without reviving that entangling alliance between church and state from which the country had so recently escaped. It had been decided, within the memory of men then living, that it was not in accordance with the ideal of free men and free churches in a free state to levy a church tax to be applied to the support of the various churches in proportion to their constituencies. It was now decided that just as little was it possible to levy a school tax to be allotted to church-controlled schools. To do that would be, in effect, to levy a church tax. So the founders of the American public school system cut this Gordian knot of church-state finances by making a complete separation between tax-supported education and sectarian religion.

Catholic protests were prompt and vigorous. In 1841 Bishop Hughes, of New York, organized a Catholic party which nominated its own candidates for the legislature on the platform of "public money for the support of Catholic schools." That method was not tried again, but the idea has persisted. The Baltimore council of 1861 urged the distribution of school funds among all schools "no matter under what religious or other auspices," as "the only system that would be fair and equitable"; and the councils of 1866 and 1885 laid still stronger emphasis upon the building up of a complete Catholic school system and the patronage of it by all the faithful. The American Federation of Catholic societies, meeting at Buffalo in 1906, demanded that "our teachers receive their salaries as other teachers receive theirs"—that is, from the state.

With the demand for public funds has often gone the assertion of the church's exclusive right to control education and the incompetence of the state to do more than pay the bills. Father J. A. Burns, president of Holy Cross college, in a book on Catholic education published under ecclesiastical sanction in 1912, limited the state's right in education to building schools and paying salaries and assigned to the church the sole right to educate. "Education being thus essentially a function of the spiritual society, its direction and control must rest ultimately with that society." Father Burns quoted with enthusiastic approval the words of O. A. Brownson who, much earlier, had said: "We deny, of course, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society, as much as preaching and the administration of the sacraments; but we do not deny the state the right to establish and maintain schools. . . . It may found and endow schools and pay teachers, but it cannot dictate or interfere with the education or discipline of the school."

In 1915, in the New York constitutional convention, Governor A. E. Smith introduced an amendment the substance of which, as summarized in his own words, was to "empower the legislature to make an appropriation or to authorize a civil division of the state to make an appropriation in aid of denominational schools." A joint resolution proposing an amendment of similar import was introduced in the New York legislature in January.

This proposal to subsidize the Catholic parochial schools by an appropriation of public funds has, then, a long history. It is no mere emergency proposition. It does not represent a sudden need of these schools for a subvention, however real that need may be. It illustrates rather the infinite persistence of the church in maintaining a claim through generations when there seemed not the remotest chance of realizing it, and bringing it forward at an opportune moment when some emergency creates a set of circumstances favorable to it. It represents, further, not merely a demand for "equitable" division of public funds among all schools—the funds to be appropriated in this case in Ohio are not school funds—but a philosophy of education which, in its more extreme form, denies to the state all right to educate "even for its own order" (to quote Brownson's sweeping phrase) and at the best is in sharp contrast with the theory and practice of the American public school system.

It may be that the American public school system needs a complete overhaul. It is no sacred cow. We have a right to do with it whatever needs to be done to make it more effective and to make the incidence of the taxation which supports it more equitable. But when we change it radically we ought to realize what we are doing. The proposal to appropriate public funds for sectarian schools is not an emergency device to help the good sisters over the depression. It is a revolution in our system of education and, to some extent, in our system of government.

The New Attack on Americanism

AN anti-radical campaign of unusual dimensions has overtaken this country. Led by the American Legion, the United States chamber of commerce and the Elks, with the Hearst and McFadden press as their chief agents of propaganda, such lesser organizations as the D.A.R., the big army and navy people, the Liberty league, the Committee for the nation, the Crusaders, the Vigilantes and still others have formed a united front against all radicals in general, and the hated communists in particular. This is the most formidable array of opposition which the left wing groups in this country have yet encountered, and it gives fair promise of producing a memorable national struggle. It represents a cross-section of middle and upper class culture, and it exercises a profound influence on public opinion and on the numerous legislative bodies now in session. Its accomplishments in terms of statutory legislation are already impressive, and it is only beginning to pick up momentum.

Such campaigns are not new. Every national crisis is a breeder of anti-radical legislation. There were alien and sedition laws shortly after the French revolution produced the crisis of 1796. (Incidentally, if any of the present sedition law backers read history it might interest them to recall the final effect of those first sedi-

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tion laws on the fate of the federalist party which enacted them.) Many readers will remember the red-hunting days of Mitchell Palmer and Harry Daugherty, when the world's most famous detective, William J. Burns, was pressed into service under the United States department of justice. Practically every radical organization and working class group was placed under the surveillance of spies, and many innocent people became the victims of trumped up charges while this hysteria continued. The communist party was driven underground where it operated as a more or less "secret conspiracy." When it emerged again in 1922, its protest for the time being was drowned under a new wave of economic prosperity, and so it was overlooked as a national menace.

But reds are now dangerous again. They are regarded as a sore on the body of capitalist society; a breeding place, as it were, of discontent and opposition from which widespread revolt may possibly grow. The general strike in San Francisco dramatized this fear, and frightened the holders of power and privilege into an anti-radical campaign of unprecedented intensity. It inspired William Randolph Hearst to use his press as an instrument for fanning into flames the smoldering fears of a revolution, and it moved the American Legion, the chambers of commerce and the Elks to put themselves behind an organized effort at suppression.

Not only does this drive represent a united front of the forces of reaction, but it finds embodiment in a legislative program which is a paragon of thoroughness. The immediate objective is the destruction of those radical forces which would "tamper with the constitution." If it succeeds it will produce a sort of political totalitarianism in which patriotism and love of country will rest on the theory of the sacredness of property rights, abhorrence of all revolutions save those, of course, which are far enough in the past, and the suppression of minority thought, utterance and conduct.

The initial attack comes in the form of a bill which, with minor variations, is being introduced by the American Legion and the United States chamber of commerce for passage in every one of the 44 state legislatures now in session, as well as in the national congress. This bill is already at the point of passage in twelve states, and will soon be brought forward in the 32 other legislatures now meeting. The generally agreed upon form for this legion-big business bill reads as follows:

> No political party shall be recognized and given a place on the ballot which advocates the overthrow by force or violence, or which advocates or carries on a program of sedition or of treason by radio, speech or press, of our local, state or national government. No political party shall be permitted on the ballot until it has filed an affidavit by its officers, under oath, that it does not advocate the overthrow of local, state or national government by force or violence, and that it is not affiliated in any way with any political party or organization, or sub-divisions of organizations, which does advocate such a policy by radio, speech, or press.

This bill, however, is only the spearhead of the attack. It is planned that it shall be followed by a series of legislative measures, also written by the legion and its business allies, which are designed to eradicate not merely the organization of revolutionary groups, but the propaganda by means of which they derive their inspiration and growth. One provision would bar from the mails all letters or publications which advocate revolutionary doctrines. This is directed primarily against the communist press, but is so worded as to lend itself readily for use as an instrument of attack against any publication opposing the social status quo issuing from whatever source.

A third measure proposes to make criminal the distribution of books, magazines, pamphlets, letters or any other form of propaganda among the ranks of the army and navy. Such propaganda, it is pointed out, would weaken our inner defenses "in the event of a revolutionary uprising." This bill is almost exactly a copy of the recent British enactment which made it impossible for the Friend, Quaker weekly of London, to print a letter from a subscriber proposing the formulation of a statement of the Quaker position on war.

An espionage system operating under the department of justice is advocated by a fourth bill. It would enlist the services of trained detectives, and seek to "bring to justice" all advocates of subversive political and economic doctrines.

Finally, and just to round out the program, there is a fifth measure which seeks to deport all radical aliens, and bar those who would bring with them the contagion of dangerous heresies from abroad.

It would be difficult to conceive of a more comprehensive legislative attempt to stifle all radical dissent in this country. With every reading of these bills one becomes more deeply impressed with the menace that lurks within them, for the reactionary forces find it convenient to forget that the essence of our democratic traditions and of our governmental theory is the principle of organized minority opposition. Minorities lie at the very root of our political system of checks and balances. Without them there can be no such thing as democracy, for once the democratic right to be heard and counted is denied there can be no alternative save that of revolution. Preceding our own revolutionary war the American colonies wanted certain changes. They had no votes and no parliamentary representation to implement their desires, and thus their only recourse was a physical act of separation. Are the radicals in this country to be shut up to the same procedure, or is the democratic machinery that we now possess to be permitted to function so that the necessary alterations may be accomplished by peaceful means?

The declaration of independence states that "governments . . . derive their just powers from the consent of the governed," and that "whenever any form of government becomes destructive of these ends it is the right of the people to alter and abolish it." That this is more than a mere flight of rhetoric may be gathered from the fact that in the bill of rights of practically every state in the union a safeguard against unjust majorities is incorporated. In Alabama, for example, where terriffic anti-red pressure is being exerted at the present moment, the bill of rights states that "all political power is inherent in the people," and that they have at all times "the inalienable and indefeasible right to change their form of government in such manner as

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they deem expedient." These guarantees in the various states are alive and fundamental, and are specifically directed against such oppressive measures as are now flooding the country. The proponents of these bills, rather than the radicals whom they would persecute, are therefore the true enemies of the American constitutional tradition, for they are seeking to destroy constitutionalism's essential purpose of protecting the rights of minority groups, by making the majority of the moment legally immune from minority criticism or democratic opposition.

For anyone to assume that the fate of the communists alone is involved in these measures is to fall into a tragic delusion. The communists are a small, compact group which has never been afraid to express its opposition to a capitalistic society. They are not generally loved by the American people, and the traditional stigma of economic and political heresy makes them an easy mark for any program of persecution. A bill outlawing them from the ballot would be loudly acclaimed in many sections of the country. But the economic doctrine which they represent is not essentially different from that which is now being offered by many other organizations. And the wording of the proposed measures is such that *any* person or group of persons daring to question the sanctity of capitalism would become immediately liable to prosecution. Religious groups also should ponder the warning of recent events in Europe where it has been proved that close upon the heels of economic and political suppression comes religious suppression as well.

This is therefore not merely a political or economic issue; it is also an issue in which free religion becomes vitally concerned. The forces of reaction are bent upon making American political processes function in such a way as to serve the forces of regimentation and suppression; and the road which they are taking leads straight to fascism whatever its new name may be. Every process of reasoning, every genuine American instinct, and every religious principle rebels against this present legislative program. For the protection of its own freedom, if for no other reason, organized religion should resist these various measures, separately and collectively, with the same measure of determination with which their sponsors are now introducing them.

Telling It to the Bees

EDITOR THE CHRISTIAN CENTURY:

SIR: In Shropshire, as every reader of Mary Webb knows, whenever a death occurred in the home someone had immediately to go out to the hives and tell it to the bees. Whittier has recorded in one of his poems the survival of this custom in rural New England, and there are people living today in Massachusetts who remember seeing their parents performing this strange rite. If it were not done immediately the bees would swarm and forsake the home left without this master or mistress.

That was a real home where the very bees were remembered in the day of mourning and the shock of a great loss must be gently broken to them. I have felt so with a horse, a dog, sometimes with the birds who return to build every season near the window where the shade is now drawn.

But have the bees ever noticed us? I wish I believed it. It would be such a comfort to have some people so satisfactory with whom to share one's thoughts, someone to tell. A horse is always too anxious to be off; a dog is too anxious to agree. But the bees would go on about their business and simply respond to the serious communication with the hum of continued industry. If I became morbid and intruding, demanding too much attention for myself, I would be stung firmly back to life again. Perhaps that is because they understand so well.

And you, sir, are the keeper of the hive, and here am I, "telling it to the bees." I hear the answer of those who read these faltering words, in the hum of their industry, in the ordered effort of their lives. This is my comfort; perhaps also they do understand.

For the riddle still holds: "Out of the strong came forth sweetness."

Mystically yours,
QUINTUS QUIZ.

VERSE

Faith

IT is the road, the chart,
The wafer and the wine;
Who lives by faith
Shall find life good
And clutch the things divine.

Christ and his word shall be
Their sustenance till breath
Slips from the clay....
Who lives by faith
Shall never taste of death!

JOHN RICHARD MORELAND.

The Dead Soldier

IF wise men added up nine billion
Neurons in your brain,
Burning with life, they could not know
The curse when you were slain.

The legion trillion corpuscles,
With life for every part
Of your brave body, indexed not
Your dreams, your hopes, your heart.

If wise men probed the crowded prayers
That breathed beneath your breast,
They could not know the man God made—
And shrapnel put to rest!

EARL BIGELOW BROWN.

What Is the Profit Motive?

By Kirby Page

IN his recent annual message to congress, President Roosevelt said: "No wise man has any intention of destroying what is known as the profit motive; because by the profit motive we mean the right by work to earn a decent livelihood for ourselves and for our families." If this definition is accepted as accurate and comprehensive, there can be no dispute about the profit motive. "The right by work to earn a decent livelihood for ourselves and for our families" is taken for granted alike by supporters of capitalism, fascism, communism and socialism.

The President spoke as if he believes "profit" motive to be synonymous with "income" motive. This may be correct use of language, but it completely evades the crucial question as to whether various forms of income are equally legitimate and socially advantageous. The following types of income quickly come to mind: wages, salaries, bonuses, commissions, fees, honorariums, gifts, royalties, wagers, prizes, graft, robbery, barter, sales, rent, interest, dividends, profit. If the desire for income from any one or more of these sources is to be called the "profit" motive, then it is obvious that we must find other designations for particular types of revenue, since clear analysis of the significance of various types of income is a prerequisite to intelligent social action.

"Income" and "Profit"

A more illuminating procedure, however, is to use "profit motive" in a restricted and accurate way. The present economic order is often called "the profit system." Obviously it would be meaningless to speak of individualism as "the income system." In its simplest form, the profit system operates in this way: an individual builds and equips a small establishment; he purchases raw material; he employs workers; he pays the entire cost of operation and maintenance; he sells the finished product; and the difference between total expenditures and total receipts is called profit or loss. If the establishment is owned by a single individual, it is taken for granted that he is entitled to all the "profit" remaining after total expenditures have been made from total receipts. No person would maintain, however, that he is entitled to all the "income" from the business.

The profit system has been altered drastically by the rise of the modern corporation, with its impersonality and limited liability of investors. Individual ownership and partnerships have in large measure been superseded by corporations. The prevailing practice now is for numbers of investors to pool their savings in a corporate enterprise. One if these individuals may receive several types of income from the corporation. He may receive a salary as manager; he may receive a bonus: he may receive rent for his own land or buildings used by the corporation; he may receive interest on money invested in bonds of the corporation; he may receive dividends on money invested in stocks of the corporation; and he may find his total wealth increased by a huge undistributed surplus in the coffers of the corporation; he may take advantage of a rise in the value of bonds or stocks and dispose of his holdings at a gain.

Which of these types of income are "profit"? Is salary profit? Is rent profit? Surely not in the same sense. In economic discussion a sharp differentiation is usually made between income derived from personal effort and income derived from the ownership of property. This is a distinction of incalculable social significance. Likewise, it is customary to classify income derived from ownership of property as rent, interest and dividends. Since payments in the form of rent and interest are often regarded by auditors as costs of operation, profit may be defined as the surplus available for the payment of dividends.

Profit Is Not Income

If definitions are to serve as means of identification and differentiation, "profit" should not be used as synonymous with "income." "Profit" should be used in one of two ways, either as a designation for income derived from the ownership of property, or in a more specialized sense as referring to that portion of property-income received in the form of dividends. Therefore, the "profit motive" is the desire for or expectation of receiving income from ownership of property, or of securing income in the form of dividends. The "profit system" may then be described as private ownership of the means of production and distribution and their operation through the competitive struggle for the profit of owners and investors.

The essence of the profit system may be revealed vividly by contrasting it with two other types of economic activity, namely, the postoffice department and a cooperative store. The postoffice department operates on a non-profit basis, even during those years when a surplus is shown, and there have been many years of surplus in the history of the American postoffice. Every year the division of first-class mail shows a surplus, the total surplus for the eight years beginning with 1927 being $632,000,000. In the same eight years the loss on second-class mail was $715,000,000, due to the fact that the rates on newspapers and periodicals are so low that they cover only one-fifth of the actual cost of transportation to the postoffice department. Thousands of employes receive wages and salaries, some running as high as $15,000 per year, but no individual receives a cent of income in the form of dividends from the postoffice department.

In the case of a cooperative store, a hundred or so families each put $10 into a pool from which a stock of groceries is secured and a building rented. From the sales, salaries are paid to the manager and clerks and other operating costs covered. The surplus is not distributed in the form of dividends to investors, but is

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returned to customers in ratio of their purchases or is retained for collective projects of an educational or recreational nature. In the postoffice department and in the consumers' cooperative movement the profit system has been abolished and the profit motive is no longer operative, although the income motive remains as a dynamic.

Destroying Initiative

The profit system is usually defended on the ground that the profit motive is absolutely necessary to efficiency. The statement is often made that without the profit motive initiative would be destroyed, energy sapped, and stagnation would result. It is easy, however, to demonstrate that in much of this discussion, the profit motive is confused with the income motive. The alternatives before us would stand out more vividly if we could discover the rôle played by the profit motive in the United States at the present time. If for purposes of this examination we use profit motive to designate the desire or expectation of receiving income from property, what proportion of the productive energy expended under the profit system is driven by the dynamic of the profit motive?

Clarity of discussion will be aided by dividing the adult population into four categories: those who receive all their income from the ownership of property; those who derive a major share of their income from the ownership of property; those who receive only a small fraction of their income from ownership of property, and those who receive no income whatever from the ownership of property. The first group is composed of absentee owners who do not participate in any way in management or operation. It is obvious that this is the section of the population that would be most severely affected by the removal of the profit motive. But this is the group which renders the least social contribution to production and distribution. In a nonprofit society necessary capital for replacement and expansion may be secured from the proceeds of socialized industries, from socialized banking and credit, and from vast numbers of small investors. The actual contribution to production made by rich absentee owners is so small that the removal of the profit motive in their case would not seriously affect output.

Owners and Operators

Mr. Henry Ford is an excellent illustration of the second group. Much of his income is derived from ownership of the Ford Motor company, but he is also an active participant in the operation of this corporation. How much of his energy is released by the expectation of income from property, and how much from a combination of other incentives? It is easy to demonstrate that men of the type of Mr. Ford are motivated less by the desire for large incomes than by the satisfactions derived from creativity, the wielding of responsibility and power, the achieving of success and the attainment of prestige. Surely it is apparent that the profit system possesses no monopoly of these latter incentives and that they can be utilized even more dynamically under other social systems.

An illustration of the third group is furnished by a skilled carpenter who has saved a thousand dollars and invested in a corporation with a yield of 6 per cent, or $60 per year. He may plan to save another thousand dollars, but has no expectation whatever that a considerable proportion of his income will be derived from ownership of property.

The fourth group is made up of individuals who own no property whatever and whose most optimistic expectation is the acquiring of property valued at a few thousand dollars. Only a small number of the members of this classification have even a remote expectation of receiving a large income from the ownership of property.

Owning Group Is Small

It appears obvious that the abolition of the profit motive, as distinguished from the income motive, would not seriously retard the economic activity of the members of the third and fourth classifications. How many persons are included in the first and second groups? Indeed, how many individuals receive a substantial income from all sources? An authoritative answer is contained in a recent volume published by the Brookings institute in Washington, entitled "America's Capacity to Consume." From this source we learn that at the peak of prosperity in 1929, "about 12 million families, or more than 42 per cent of the total, had incomes of less than $1,500. Nearly 20 million families, or 71 per cent, had incomes of less than $2,500. Only a little over 2 million families, or 8 per cent, had incomes in excess of $5,000. About 600,000 families, or 2.3 per cent, had incomes in excess of $10,000." All this in the good old days of the boom!

The fact is clearly established that the number of persons in the United States receiving substantial incomes from the ownership of property, apart from personal efforts expended in operation, has never exceeded three or four per cent of the adult population, and it is probable that the members of this group at the present time do not total more than one or two per cent of the adult population.

One way of testing the actual dynamic of the profit motive is to examine it in relation to other incentives. Let us therefore turn away for a moment from the profit system and explore the question of motivation under a system of public ownership and operation. Let us assume therefore that we are dealing with a situation where private ownership and the profit system have been abolished in the realms of banking and credit, sources of electric energy, minerals and fuels, primary means of transportation and communication, and such basic industries as steel. Why should anybody bother to work under a system of socialization?

The first reason why people would work is because they would receive an income, and there is abundant reason to believe that the more efficient correlation of industry made possible by collective operation and a more equitable distribution of purchasing power would result in a substantial lifting of the minimum wage available to all workers. A second incentive would be offered in the form of higher income for more efficient and faithful service. The maximum wage might be ten times the minimum, say $20,000 as compared with

$2,000; or society might deem it wise to increase or to diminish this suggested maximum. Even at the peak of prosperity in the United States the number of incomes as high as $25,000 was just over 100,000. A mere one-seventh of one per cent of the adult population!

Why Work Without Profit?

Economic security would constitute a third reason for faithful work. Normal human beings do their best work when they have a sense of safety and a feeling of confidence. In a decently organized society, a minimum income would be available for everybody. If work could not be furnished, an income from unemployment insurance would be received by every worker. Added security would be furnished through insurance against sickness and accidents, and through old age pensions. The satisfaction derived from creative activity would constitute a fourth dynamic. This would be especially compelling among the most highly qualified members of industry. Another incentive would be the allocation of responsibility and power to the ablest and most loyal members of the community. The more advanced the degree of socialization, the more necessary the centralization of authority. Therefore, men of genius would have even greater opportunity to bear responsibility and to wield power than under individualism, with the significant difference that this authority would be allocated for fixed periods of time and would be administered as a trusteeship for the people, rather than as a means of securing private profit.

Prestige and applause constitute a sixth dynamic. Human beings desire to be highly regarded by their fellows and exert themselves to the utmost to win public favor. If industry were so organized that applause went to the most worthy workers, men and women would put forth strenuous efforts to reach the pinnacle of approval. The desire to avoid condemnation would be another driving incentive. It would be easy to diminish anti-social conduct and to reduce chronic loafing by well organized expressions of social disapproval.

Patriotic devotion to the public good would be an eighth motivation. In wartime and in emergencies the drive of duty releases vast energies. Society as yet has scarcely tapped this immense reservoir of energy. And, finally, in the case of genuinely religious people the most dynamic of all incentives is concern, concern for the welfare of one's kinsmen in the home of God. When the Lord's prayer is fully answered and the kingdom of God has been achieved on earth, the profit motive and the competitive struggle will be superseded by mutuality, equality and cooperation.

If it can be demonstrated that the profit motive, as differentiated from the income motive, is not essential to efficiency in industry, the strongest foundation of the profit system is thereby undermined. If other incentives than the desire for a substantial income from the ownership of property are able to achieve economic efficiency and faithfulness, the enormous advantages of collective ownership and cooperative operation of the basic industries are incontestable. The case against the profit system may be summarized briefly: It presents a maximum stimulus to covetousness and the desire for excessive personal privilege; it makes private profit for investors the test of production, rather than the satisfaction of human needs, thereby shutting down plants when profit is not forthcoming, even though multitudes of men, women and children remain in dire need of the commodities which could be produced; it drives industry around the vicious circle of booms and depressions, thus destroying stability and security; it places owners and workers under the crushing strain of a life-and-death competitive struggle and thereby consumes an utterly disproportionate amount of human energy, leaving its victims too exhausted for the proper enjoyment of cultural, artistic and spiritual values; it leads to disastrous maldistribution of purchasing power, with extreme congestion of wealth in the hands of a small section of the population and with severe privation for the multitudes; it offers no escape from the dilemma of anarchistic and wasteful competition, on the one hand, and the ravages of monopolistic exploitation, on the other; it exacts a ghastly toll through bankruptcy and unemployment by pitting employer against employer, as well as worker against worker; it leads irresistibly to industrial conflict and class war; it is a major source of international warfare; it stands as a towering barrier in the pathway of the kingdom of God.

Churches and the Profit Motive

If the churches fail to indict the profit system as a prolific source of countless iniquities and fail to withdraw all sanction and approval from this unnecessary and indefensible mode of production, they will remain blind leaders of the blind, and humanity will stagger over the precipice of hunger, warfare and chaos.

Nevertheless, the effort to dissociate the churches from the profit system is certain to prove extremely costly. Local congregations will be torn asunder by this controversy. Ministers will lose their positions. Already the evidence is piled high that vested interests will once more prove themselves to be utterly relentless in their opposition to individuals who threaten the foundations of their special privileges. Slave-owners were no more resolute in their determination to silence William Lloyd Garrison, potentates were no more furious against rebels who questioned their divine right to rule, than are the chief beneficiaries of the profit system resolved to paralyze all efforts to replace individualism with a cooperative commonwealth. Blindness, bigotry, fear and vested interests continue to sow seeds of destruction. In such an hour of crisis, it is time for clergymen to stand up and be counted. Who is on the Lord's side and who for him will go? Here is an acid test: What message concerning the profit motive shall ministers proclaim?

Compensation

I HAVE seen beauty, rising like a star
Out of the grimness of some ancient wrong;
I have seen honor bursting like a song
From out the jangled clamorings of war.
For evil dies, self-slain with hate and strife,
And good springs up from its own seed of life.

MARGARET ASHMUN.

Heretics of the Air

I.—Father Coughlin

By Paul Hutchinson

EVER since the American broadcasting system began to assume its present form, liberals have feared that domination by commercial interests would shut off the air any important dissemination of economic heresy. Disputes between Tweedledum and Tweedledee politicians might be permitted; academic discussions of recondite issues might be given access to the air at hours when advertisers were lacking because audiences were slim. But as long as the great profit-making chains almost blanketed the air, what chance would there be for the speaker who sought to strike at the immediate financial interests of the corporations which keep the broadcasting chains, with their commercial outlet stations, solvent? Liberals have anticipated that there would be little chance; readers may recall the series of articles in which, under the title of "The Freedom of the Air" I discussed this danger in these pages during 1931.

Dissent Is Heard

In the light of experience, however, it needs to be acknowledged that the broadcasting chains have not kept all economic and political heresy off their programs. In part, this has been due to the fact that the commercial drive has rendered air facilities available for any responsible purchaser. When Father Coughlin, for example, was shut out by Columbia and NBC, he had only to open his checkbook to form a chain of his own. And, in part, this has been due to self-interest. The chains long ago discovered that it greatly aided their claim to be "operated in the public interest," and thus protected their squatter rights over an enormously valuable portion of the public domain, to be able to list, in the archives of the federal regulatory authorities, an extensive company of religious, educational, political and economic speakers, of whom at least a proportion could be regarded as representatives of minority opinion. Despite the misgivings which I expressed four years ago, I readily acknowledge that study of the actual working of broadcasting in this country and abroad has convinced me that social heresy has a better chance of reaching the air in the United States than in most of the European states. This is incontestably true when the comparison is made between American broadcasting and that in Russia, Germany, Italy or Austria. The case is not so clear, but the verdict would probably be the same, if the comparison were with the amount of freedom which British speakers enjoy under the B.B.C.

Heretics Who Count

Not all this radio heresy has importance. I discover that certain "radical" programs, some of them under chain auspices, seem to reach only the already-persuaded middle class liberals who are responsible for the inclusion of these programs in the chain schedules. There has been, for example, a considerable amount of almost revolutionary material put out by members of the staff of the Brookings institute, by the economists who have spoken under the auspices of Harry Laidler's committee of the Tyson council, and by speakers on the programs sponsored by the League of women voters. But I seldom run across anybody except an educator, a member of a radical party, or a clubwoman who listens to those programs.

There are, however, a few of these radio heretics who really register on the American public-at-large. These men are worth serious attention, for the heresy which they scatter over the nation today by means of their aptitude in the use of this new and unrivaled instrument of propaganda may be the gospel of a national crusade tomorrow. I wish, in this and succeeding articles, to look at the ideas being preached by three of the most effective of these voices who employ the loud speaker to undermine the economic status quo. And naturally, the first to claim attention is the Rev. Charles E. Coughlin, pastor of the Shrine of the Little Flower, located in Royal Oak, a suburb of Detroit.

Characteristics of the Coughlin Speeches

I do not intend to attempt here a study of the personality or career of Father Coughlin. Plenty of accounts are available of the way in which this Canadian-born priest has risen from the obscurity of his suburban pastorate to national prominence in a half-dozen years. I have in mind a much simpler task. I mean to take the addresses which Father Coughlin has delivered over his national hookup (he is spending more than $6,500 a week for the use of 27 stations for an hour on Sunday afternoon) during the current season —that is to say, since December 9—and try to find out what is in them. It has been during the period when this series of addresses was being delivered that Father Coughlin has most convincingly demonstrated his national importance, first by enrolling more than eight million persons in his National Union for Social Justice, and later by contributing so directly to the defeat of the world court. When any man shows such power over the minds and acts of the common people, it is high time to study what he is saying.

Undoubtedly the effectiveness of Father Coughlin's radio speaking results to a large degree from the simplicity of his diagnosis of our national distress. To be sure, the radio priest has immense verve. His powers of vituperation, of condemnation, and of innuendo, are unequaled among radio orators. He manages always to speak as though his words of warning were being uttered just two jumps ahead of the crack of doom. He never hesitates to evoke the most solemn sanctions for his proposals. As long as Mr. Roosevelt seemed to be going in the direction Father Coughlin wanted him

to go he spoke of the Rooseveltian ideas as "principles which centuries ago were sounded on Sinai's mountain top and of old were echoed on the hillsides where Christ preached his gospel of brotherhood." As for himself—well, this is typical: "Now that Alfred Smith and Monsignor Belleford have practically painted me as a radical, and the latter has painted my bishop as being more radical than I, why don't they complete the trinity and put the pope in our class? *He* is the man from whom we are taking our orders." But none of these aspects of Father Coughlin's radio preaching, nor all of them taken together, is as responsible for his power as the simplification of his message.

The national welfare, as Father Coughlin presents it, rests on the outcome of an old-fashioned battle between God and the devil. God—who is on the side of the common man in the radio audience, just as the common man in the radio audience is on the side of God—may be conveniently identified as the platform of the N.U.S.J. The devil is money. Or, more precisely, the present monetary system of the United States. The devil's agents are the bankers, or in the speeches of recent weeks, the international bankers. And salvation will come when congress does away with the federal reserve banks, replaces liberty loan bonds and other interest-bearing government obligations with non-interest-bearing currency notes, and issues currency up to at least two and a half times the amount of the present bullion reserve of more than nine billions. (Currency at present in circulation is about five and a half billions.)

The Money Question

"The very heart and soul, the motor of the new deal, is the money question." That was Father Coughlin's way of putting it in the days when he still hoped that President Roosevelt would say the same thing. And when, after painting an idyllic picture of the America which might be, he rhetorically asks, "What is the obstacle which obstructs it?" his answer runs like this: "In brief, my friends, it is nothing more than a satanic money system which is not only incapable of serving the necessities of our modern civilization but which actually perverts the blessings of God which have come to us through inventions of the scientist and through all the agencies which have tamed a hostile nature or which have wrested her secrets from her. This age of plenty in which we are living is, from a material standpoint, the closest that fallen man has ever come to the garden of Eden. But like grinning devils, there stand at the gate of this Eden of plenty the protectors of privately manufactured money. With the flaming swords of greed in their hands they forbid us to enter!"

Even when he turned aside for his sensational—and sensationally effective—attack on the world court Father Coughlin succeeded in largely translating that matter into another aspect of the money issue. "If the United States enters the world court it submits itself to laws made . . . by the 54 nations whose members owe us public debts of 12 billion and private debts perhaps as large—nations who have broken their contracts with us as they welshed on payments." "The plain truth is that Europe has a debt question to settle. The plain truth is that the members of the world court judiciary are philosophically and nationally prepared to gang us into submission." There were other counts in the Coughlin indictment of the court, to be sure. But it was this tying up of the court with America's financial troubles on which he relied for results when he called on his hearers to loose a storm of telegrams on Washington.

The Bankers

With the national issue thus simplified, it has been inevitable that the radio priest should have picked out the bankers as the special objects of his attack. I have already quoted him calling them "grinning devils." That is a mild specimen. In the first speech of the series under consideration, after starting off by characterizing banking methods as "the dishonest trick of hocus-pocus bookkeeping," Father Coughlin finally worked himself up to this gem of description: "Of all human technicians, the banker is the most patent and grotesque failure. . . . He is civilization's tragic comedian. . . . For generations he has gazed upon a world that, by the common consent of himself, he has made blossom like a rose. He deems himself responsible for all that has turned it into a workshop of marvels. The truth is that there is not nor was there ever in our world a worthwhile marvel that sprang from the banker's brain. It is a brain that is identified with the non-creative things of this world. It has neither pride of ancestry nor hope for posterity, because its functions are the functions of a sterile mule. . . . He [the banker] has been the parasite. . . . Thus the crisis in the world today is in truth the battle between labor and culture and religion and art on one side, and the banker and banker-controlled industry on the other."

Banker-Made Money

Having thus identified the combatants, Father Coughlin has returned week after week to an equally simplified description of the nature of the monetary problem, and its solution. The trouble, he insists, is that we have been trying to run the nation on "bankers' money." He quotes the comptroller of the currency to prove that there is not more than five and a half billions of "real currency money" extant. Of this, only a billion is on deposit. Yet the banks reported 58 billions on deposit in 1929, and about 30 billions in 1934. The difference between the one billion and the 30 billions, Father Coughlin insists, is "stage money, fiction money," which is nothing more than the purple ink in the banker's fountain pen. It makes "credit," against which the borrower is given a checkbook. But the banker demands the repayment of this credit in real currency, or else the surrender of the collateral, which means the seizure of factories, warehouses, stores, farms and homes. Hence panics, just as often as the balloon of credit is blown too large. And hence the steady concentration of the nation's real wealth in the hands of its financiers.

Salvation, accordingly, lies in ending the power of the bankers to issue credit. "The National Union for

Social Justice"—Father Coughlin speaking—"demands that credit be nationalized and that the prerogative of manufacturing stage money be taken from the bankers." As a measure to bring immediate recovery, moreover, a public works program, including reforestation, development of the St. Lawrence water power, reclamation of marginal lands, slum clearance and road building, to cost 10 billions is advocated. This would be "printing press money" to the banker, Father Coughlin admits, but since it would have behind it the more than 9 billions of bullion in government vaults, he insists that it would have a far greater "reality" than the "credit money" created by the banker's ledger entry.

Vague Radicalism

This is really the sum and substance of the Coughlin gospel. There are, to be sure, planks in the 16-point program of the N.U.S.J. which deal with other social and industrial issues. And Father Coughlin knows the value of picking up a new issue from time to time—as in the case of his attacks on the American Liberty league, on the munitions makers, on the world court—in order to guard his broadcasts against monotony. But it is the banker against whom he is really fighting; it is the overthrow of the present system of private banking to which he looks for national salvation. Beyond that his radicalism, if such it can be called, is exceedingly vague.

He prophesies, at times, "the total dissolution of modern capitalism." But modern capitalism, study discloses, is the banking system. He makes his bow to "American socialism as professed by the intelligent Norman Thomas or an honest Debs." But at other times he resorts to the same blanket condemnation of "all isms" which is the stock stereotype of the American Legion red-hunter. He warns the governing groups of the fate which destroyed Bourbons, Hapsburgs, Hohenzollerns and Romanovs. But he finds the parallel with the shortcomings of these dynasties in "the fiction of your credit system." It is, indeed, somewhat amazing to find that, at the end of such an impassioned speech as Father Coughlin delivered on January 6, when he held up Alexander Hamilton and Machiavelli as the patron saints of American labor exploitation, his climactic appeal to the nation's overlords was no more than this: "Permit this congress without further opposition to restore to themselves the coinage and the regulation of money, if for no other reason than for the reason of your self-preservation"!

Break with Roosevelt

It is this concentration on the money issue, this belief in national salvation through a new banking system, which has lain at the bottom of the break between the radio priest and the President. A year ago Father Coughlin was one of Mr. Roosevelt's most emphatic and most influential supporters. He began his present broadcasting season excoriating Al Smith and the American Liberty league for its attitude toward the President. But as the weeks of the winter have passed, and the administration has shown no willingness to follow the Coughlin currency inflation path, a breach has developed and widened. The definite break was announced in the broadcast of February 3 in these words:

> As much as I dislike to burden you with unpleasant news, I feel it my duty as your spokesman to inform you that the present administration and apparently the majority of the members of congress are opposed to making any substantial change in the financial system. They are still in love with the international bankers. This administration, while professing and expressing fine ideas relative to our national security and to our individual happiness, is wedded basically to the philosophy of the money changers. No serious attempt has been made on its part to rescue the coinage and the regulating of money from the hands of the private manufacturers of money. No serious attempt has been made on the part of the government to issue United States currency. No serious attempt has been made even to explain the nine billions of sterile gold and silver which mocks us from the vaults of the United States treasury. On the contrary. The administration is still engaged in borrowing money—credit money—from those who create it with their purple fountain pens. The administration is still engaged in keeping America safe for the plutocrats.

Along with this the priest coupled the threat of the formation of "a liberal party where the duly elected representatives will be democratic enough to subscribe to the will of the people." This party, Father Coughlin prophesied, will come into being with the next national election. But the priest's enthusiasm for such a prospect has cooled somewhat since it began to appear that a third party, if formed, might find its chief hero in Louisiana rather than Michigan.

An Ally of Hearst?

As Father Coughlin has swung away from President Roosevelt it is interesting to find him swinging toward William Randolph Hearst. The alliance of the two in the fight on the world court gave him his first opportunity to render a glowing radio tribute to the newspaper publisher. Later, he dragged in by the heels an endorsement of the Hearst proposal to "build ten thousand airplanes to guard our coasts, to secure our liberties, and to keep America safe for Americans." Father Coughlin has also shown the influence of Hearst by shifting his attack from "the banker" to "the international banker." In the early broadcasts of this season it was "the banker" who was Father Coughlin's devil, and the description of his operations made it very clear that he was an American banker operating in America. Today he storms against the "international banker," long a target of the Hearst press, but a rather difficult figure to identify, aside from Morgan and the house of Kuhn-Loeb. Mr. Hearst has had a feud with those two houses for years.

What is likely to be the future influence of such a man? It is hard to guess. He insists that he has no ambition for office: "I shall be happy independent of partisan politics, of creed and of race to be your servant always with the provision that I shall never seek nor accept public office." He has courage. His defiance of Cardinal O'Connell, his excoriation of Al Smith, prove that. Moreover, he has never hesitated to defy the power of the "regular" business interests of his home city of Detroit. (It is interesting to discover, in the press copy of his speech for February 3, a long

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passage in praise of the "irregular" Henry Ford which, on second thought, he omitted when he faced the microphone.) The coupling of this courage with his almost unrivaled powers of attack, as revealed in his dealings with Al Smith, Norman Davis and the DuPonts, makes it hard to believe that he will soon begin to pass out of the radio picture, as do those comedians whose patter begins to pall. There are many who prophesy that the radio priest will presently go the way of Jack Pearl's Baron Munchausen, but the wish, I believe, is father to the thought.

Nevertheless, he does stand in danger. If, on the one hand, he should be induced to abandon his assumption of superiority to the partisan struggle and to head a party or run for office, the result would be disastrous. And if, on the other, he does not soon win back his independence from Hearst influence, the result is likely to be equally tragic. The Father Coughlin who attacks the monetary system under the Hearst blessing is shadow-boxing, for Hearst is under as deep obligation to the present banking system as any man in America. It is impossible to tell which will more quickly render any heretic innocuous—to canonize him, or to induce him to pull his punches.

In the next article, which will appear in the issue of April 3, there will be a study of the radio speeches of Senator Huey P. Long.

BOOKS

Armageddon or Sham Battle?

FAREWELL TO REVOLUTION. *By Everett Dean Martin. W. W. Norton & Company, Inc., $3.00.*

NOT THAT there will be no more revolutions, but that revolutions never have accomplished what was expected of them and claimed for them and that humanity ought to have learned enough from its own history to realize the futility of this method of social advance, is the thesis of Mr. Martin's book. He presents at once a philosophy of history and a study in social psychology. Revolutionists of every type and color should ponder it well, and all who, though lacking the courage or the devotion to participate in violent efforts to change the social order, look hopefully to revolution as the means by which their heart's desire may be attained, should consider the stark fact that, viewed in long prospective, revolutions always end where they begin. They move in cycles; that is to say, in circles.

It is of the nature of revolutions that they revolve. They go not straight ahead but round and round. The top becomes the bottom and the bottom becomes the top, but there is still a top and a bottom. And as the process continues, the new bottom becomes the top and the new top becomes the bottom. This argument from etymology is not to be stressed too heavily. Taken by itself it proves nothing, but it is suggestive that the word strictly means exactly what the thing, when examined, turns out to be—not a forward movement but a circular one continually repeating itself in the same place.

Aristotle realized this fact of the circular pattern of political revolution and described the cycles which lead from tyranny, through democracy and the failure of popular government, and around to tyranny again. Seventeenth and nineteenth century ideas of a mechanistic universe added the conception of the inevitability of revolution, and overemphasis upon economic determinism confirmed this conviction. Romantic optimism added hope to faith. One may observe, if one has patience to observe anything in the past, that revolutions have always led to the very opposite of what their ardent prophets have promised; but *our* revolution always seems to be the climax toward which the whole creation moves and has been moving since the dawn of creation, and its failure, if that is imaginable, will be the last plunge into the abyss.

The bulk of Dr. Martin's discussion consists of an historical survey and interpretation of the major revolutionary movements of the past twenty-four centuries. He groups these in three great cycles of revolution, each of which seems to have "ended in complete repudiation of the ideal which inspired it." The social unrest during the four hundred years before Christ was a series of struggles for equality among men; it ended in the despotism of the Caesars. From the eleventh century to the end of the thirty-years war the revolutionary movements were carried forward in the name of an ideal of Christian brotherhood; they ended in the establishment of nationalistic rivalry and political absolutism. The third cycle was the struggle for constitutional liberty, parliamentary government, the natural rights of man and the program generally called liberalism; it has issued in a recrudescence of dictatorship in fascism, naziism and sovietism. These last are not end-points in a completed process but mark the present status of the revolutionary process in certain countries and the direction in which revolution is moving in others.

In following a survey so comprehensive and a series of generalizations so sweeping, it is impossible that any reader of independent mind should not challenge some details of interpretation. This is not particularly important. But to disprove the main thesis will be a more difficult matter. Revolution as a technique for social advance has received a body blow. While generalizing upon the history of revolutions and demonstrating their ultimate futility by pointing out the contrast between prospectus and performance in every case, the author has also analyzed the mental processes which have made revolutions possible. In this study of crowd psychology he is on ground with which he is thoroughly familiar, as shown in his earlier book on "The Behavior of Crowds."

But though he is a deflationist with reference to revolution, he is no cynic in his estimate of human nature and no pessimist in regard to the course of history. He refuses to believe that the world is now or ever has been in a crisis where only revolution will save it. Beside these violent and disruptive measures the costly futility of which he asserts, he recognizes the existence of forces of intelligence and idealism which he believes have produced all the good results that have been produced in the past and are capable of producing better results in the future. He does not deny that the social order may need radical reconstruction. His theory gives no aid and comfort to those who oppose revolution because it imperils the status quo. He cares nothing about the status quo. Indeed it may be said that he opposes revolution because in the long run it always gets back, not only to the status quo, but to the *status quo ante.* But he discounts the Armageddons at which successive ardent champions of revolutionary causes have thought they were battling for the Lord when, in fact, they were only giving the squirrel-cage another spin. Advocates of various forms of

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"crisis theology," who envisage the kingdom of God as destined to be ushered in, if at all, by an apocalyptic clash and grapple with the embattled forces of evil, will also do well to ponder the implications of this analysis.

W. E. GARRISON.

Books in Brief

SOURCES OF CULTURE IN THE MIDDLE WEST. *Edited by Dixon Ryan Fox. D. Appleton-Century Company, $1.00.*

The four historical essays here assembled are weighty beyond their slender bulk and valuable beyond their modest price. Their common theme is the relation of inherited and imported culture to the influences of the frontier in the making of middle western civilization. Turner's famous address, followed by his equally famous book on the influence of the frontier, has dominated the thought of American historians for a generation. It gave emphasis to a neglected factor which exercised such fascination upon historical students that the American Historical association became, in spirit, a "Turner Verein." This concentration of attention upon the influence of the frontier has led to a corresponding failure to recognize the cultural dependence of the new west upon the older east. The purpose of these essays is to remedy that defect and restore a proper balance of emphasis.

BAZAAR OF DREAMS. *By Don Rockwell. The Press Bureau, New York, $2.50.*

The unique and immediately impressive facts about this "collection of poems and travel verse" are that at the back of the book a dozen or so of the poems appear in a translation into Arabic, that the author is a Mohammedan and that he bears the name "Mohammed Feisal" as well as Don Rockwell. The author is described as a protege of Vachel Lindsay, to whom the book is dedicated, but it has nothing of the quality of Lindsay's verse. Some of the charm of the orient filters through, but it is not great poetry. The writing of "travel verse," or of a planned sequence of poems about places and peoples, seems to be a very difficult task. If Mr. Rockwell fails, as I think he does, he fails in honorable company. Even better poets have done worse.

FIRE ON THE ANDES. *By Carleton Beals. J. P. Lippincott Company, $3.00.*

Having written on Mexico with wisdom derived from long residence and deep insight, and of Cuba on the basis of briefer acquaintance but thorough study, Mr. Beals turns to South America and directs his attention especially to Peru. His discussion covers the history of the country from its brilliant pre-Spanish culture to its latest revolution, its social, racial and cultural characteristics, and its present condition and outlook. Mr. Beals has exposed the defects of the Peruvian political and cultural situation as unsparingly as though he intended never to go back; and yet he has done it in a spirit which indicates not only sympathy but no small degree of admiration. If he inflicts wounds, they are the faithful wounds of a friend. Whether Peruvian readers will think so or not, is another question, but it is a distinct virtue for a book about a country to be written with the obvious intention of telling the exact truth and with no ulterior motive of building up popularity in the country under consideration. It should be added that Mr. Beals' book is not only full of facts, both historical and contemporary, but is a piece of literature in its own right with a quality of artistry which, in the judgment of this reviewer, surpasses anything that he has previously done.

DICTIONARY OF AMERICAN SLANG. *By Maurice H. Weseen. Thomas Y. Crowell, $2.50.*

Just what the title says—a dictionary of American slang; 15,000 words and phrases beyond the border of good English but more or less commonly used. Many are occupational argot, many collegiate (extra-curricular, not academic). Drinking, it appears, has created three times as much slang as eating, and baseball more than any other sport. It is sometimes said that slang is the experimental laboratory in which good English is made. Not true. In rare cases yesterday's slang is today's accepted idiom; generally yesterday's slang is still slang today and tomorrow but stale slang that has lost its punch. Slang "dates" as decisively as a lady's hat in a photograph. Candidates for literary immortality should avoid it as they would a dying dialect. But we all use it. Who wants his conversation to be immortal?

CORRESPONDENCE

Mr. Matthews Denies

EDITOR THE CHRISTIAN CENTURY:

SIR: Kirby Page's "Christian Revolution" might appropriately begin with a keener sense for truth in reporting. Mr. Page says that I am frank in saying that I am nearer to the communist party than to any other political group in this country. I have never said anything of the sort. If Mr. Page thinks that I have made any such statement, he is obligated to cite the document and specific quotation. He may even have the liberty, with my full permission, to quote any such view of mine which he is able to find in any private correspondence which I have ever carried on with anyone. The only condition is that the quotation must be exact, true to its context (if any), and documented. Failing to make good on this challenge, Mr. Page will I am sure be prepared to retract this statement which I have cited from his recent article. His general sense of fairness, as an opponent, is in my experience unassailable.

I am and have been for many years a member of the socialist party, although I freely admit that it takes a political party with extremely wide latitude of political belief to include both Kirby Page and myself.

Washington, N. J. J. B. MATTHEWS.

Mr. Page Comments

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter from Mr. Matthews which you have printed above amazes me. In the Hotel Statler in Buffalo on January 16 Mr. Matthews and I discussed the proposed action of the Buffalo chapter of the socialist party calling for the expulsion of five members of the socialist party on the ground that they had signed a document in which the strategy of the arming of the workers was advocated. It was during this conversation that Mr. Matthews told me that he expected to be expelled from the socialist party and that while he did not intend to join the communist party he was closer to that party than to any other political group. If this was a confidential statement not intended for publication, I apologize to Mr. Matthews.

Last week in Flint, Michigan, an intimate friend of mine told me that Mr. Matthews had told him that he was closer to the communist party than to any other.

All that I can say is that I have no doubt whatsoever that Mr. Matthews told me explicitly that he was closer to the communist party than to any other political group.

New York city. KIRBY PAGE.

Mr. Niebuhr to Mr. Atkins

EDITOR THE CHRISTIAN CENTURY:

SIR: In answer to the complaint of my friend, Dr. Gaius Glenn Atkins, that I did less than justice to liberal social gospelers in a recent article I need only to quote his own contention in rebuttal. In speaking of Washington Gladden he declares: "The kingdom of God he did believe and nobly preached was not an eschatological crisis but a *realizable* end for the human enterprise

for which the sermon on the mount was a gate for which it supplied sovereign control." That is exactly what I claimed about liberalism, that it regarded sermon on the mount ethics as identical with liberal idealism and capable of realization in terms of democratic progress. I made no claim that any of the liberals were complacent toward the evils of their day. Gladden certainly was not. What is significant about liberal Christianity in the past decades is that it never suspected or suggested that the democratic movement was, while authentically idealistic in some of its aspects, a screen for middle class economic interests in other aspects. It thus sought to overcome the evils of its day by preaching more and more democracy and purer and purer political idealism. "When employers and employed are filled with the spirit of Christ the wage system will not be a system of exploitation but a means of social service," declared Washington Gladden in "The Church and Modern Life." Such moralism is subject to criticism not only from the perspective of political realism but of religious realism. Any moral idealism which thinks it can dispense with the realities of politics is in conflict not only with radical political views but with historic Christian analyses of the relation of politics to the problem of justice.

It is not moral complacency of which liberal Christianity stands convicted but moral superficiality. "Most of us," declared Gladden, "are still clinging to the belief that the existing social order can be Christianized; . . . it has been sadly perverted . . . but we believe that it may be reformed so that it will represent in some fair degree the kingdom of God." Similar ideas may be found in the following representative books of liberal social Christianity: "Preaching the Social Gospel," by Ozora Davis; "The Approach to the Social Question," by Francis Peabody; "Christianity and the Social Problem," by Lyman Abbott; "Applied Christianity," by Gladden; "Social Idealism and Changing Theology," by Gerald Birney Smith (in which it is suggested that the churches ought to take the lead in establishing justice so that political controversies will become unnecessary) and finally "The New World Order," by S. Z. Batten, who was incidentally a wonderful spirit, a courageous champion of justice, but shared with his contemporaries the hope that the Christian ideal of love would be speedily realized on earth, the war having conclusively taught us the sin of selfishness.

I could multiply many more examples and give the titles of nearly a hundred books written between 1890 and 1920 by liberal Christians in which not a single suggestion can be found that human sin and selfishness is a very stubborn force in human history and that the political conflict between opposing collective egoisms of classes and nations requires something more than "moral idealism" to be abrogated.

Needless to say I have the highest regard for many and most of these men as Christian spirits. Many of them were nobler characters than we their critics. But that does not change the fact that history has proved their theological systems erroneous and that Christian thought through the ages anticipated this judgment of history.

New York city. REINHOLD NIEBUHR.

Rabbis and Zionism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of February 20, the writer of the article, "Is Zionism Going Fascist?", makes some statements with regard to Reform Judaism and the Central Conference of American Rabbis, which need correction and explanation. He says: "Nowadays the Reform Rabbi who is an out-and-out anti-Zionist, is a rare creature. . . . Two hundred and forty-one rabbis of the Central Conference of American Rabbis, out of a total active membership of 350, have signed a statement endorsing the Palestine labor movement represented in the Hishtadruth. . . . It reverses the historic anti-Zionist position of Reform Judaism."

These statements are incorrect. The Central Conference of American Rabbis has 381 members, some "active," some inactive, and there were signers in both groups. Of the 241 who signed the Zionist labor letter, six are not in the rabbinical profession, one is not even a member of the conference, and one is now deceased. Furthermore, of the 241, there are over fifty who are definitely anti-Zionist, and who doubtless signed the letter endorsing the Palestine Labor movement, because they wished to express their sympathy with those principles of social justice with which they believed the Hishtadruth to be identified. Many who did not sign are both Zionist and anti-Zionist.

The letter is quite definitely not an action of the conference and, therefore, does not "reverse the historic anti-Zionist position of Reform Judaism." The conference is entirely a deliberative body, and never takes actions of this sort by mail. The letter was issued by a self-appointed committee of Zionist members, none of whom are executives of the conference, who doubtless attempted by implication to make propaganda for Zionism with the plausible argument of social justice. As a matter of fact, the letter was not signed by seven executives of the conference, of whom one is the president, and two are honorary presidents. Not alone are there members who now wish to withdraw their signatures from this letter, because they feel they were inveigled into a Zionistic commitment, when as a matter of fact their interest was entirely in the ideals of social justice, but it is an altogether unofficial statement, is not representative of the policy of the conference, is not an action of the conference, and the history of Reform Judaism in America, touching the ideology of Zionism, is not "reversed" by this letter. The conference rarely has an attendance of over 125 at any of its sessions, and in the present instance the signatures have been obtained without those natural processes of discussion by which a conviction is defended and answered. The letter is, therefore, a questionnaire, whose conclusion is as unreliable and unsubstantial as one which is not clarified by debate and discussion.

It is altogether a misstatement to aver that the conference has "reversed" its declaration made in Pittsburgh in 1885, when it said: "We consider ourselves no longer a nation, but a religious community, and therefore, expect neither a return to Palestine, nor a sacrificial worship under the sons of Aron, nor the restoration of any of the laws concerning the Jewish state."

This is still the fundamental principle of the Central Conference of American Rabbis, which the socialism of a labor movement in Palestine has not yet undermined or overthrown. The Hishtadruth of Palestine is a socialist organization, and it might be interesting to note why rabbis have joined the socialist group via Palestine.

Congregation Rodeph Shalom, Philadelphia. LOUIS WOLSEY.

As German Baptists See Hitler

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial last November you accused the Baptists of Germany of cowardice because they have not joined their protest with the opposition to the nazi Bishop Müller's rule. To this Dr. W. O. Lewis in your issue of January 30 replied. You assented to his statements, but still upheld your original accusation since German Baptists do not "register in the total situation [with regard to] the pretensions of the state," etc. After a recent four months' stay in Germany which brought me into contact with most of the Baptist leaders and many pastors and churches I testify that they do not deserve your reproof and would consider it unfair. No, they are not cowards when duty calls. For many years they have suffered persecution, less from the state than from the state church, but they have always been loyal to their religious convictions, obeying God rather than man, whatever the cost. My extensive contact with them assures me that they have not deviated from this course.

They do not know much of the American newspapers' "Hitler terror," but experience a Hitler relief. Nor do they see in Hitler a despot or disturber of peace but rather a champion of peace and a savior of their fatherland. They are aware that the new Germany is still in the making; that some problems have not found their final solution. They also realize that in the revolutionary transformation brought about by the new régime some irregularities were to be expected and have occurred, many of which have already been corrected with more corrections to follow. But that does not blindfold them to the numerous blessings Hitler brought to their country. Yes, they also know of a "Hitler terror," a

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terror for the crooked politician who enriched himself by fraud, for the dishonest merchant who fleeced the public, for the money-lender who bled his debtors white, for the traitor who betrayed his country. Some of these customers crossed the border before Hitler could have their books examined and are now supplying newspapers with material on the "Hitler terror."

Some of our Baptist pastors related to me what that shameful treaty of Versailles meant to them nationally and individually. It bled Germany white, wiped out the middle class, brought it to the verge of bankruptcy and the rule of communism. In this despairing state they looked and prayed for a strong hand able to cope with such a situation. In Hitler they see the answer to their prayer. As God sent to our country Washington and Lincoln for a special task, so they believe God sent to them Hitler for such a time as this. Why should they interfere with his sincere endeavors to bring about the needed reforms that have already brought the dawn of a better day?

German Baptists do not see in Hitler an opponent of Christianity or religious liberty. He never posed as a religious reformer. For centuries the government of Germany supported a state church and naturally took part in directing its course. Evidently some of Hitler's aids secured his assent to some undue demands of state control of churches, which created a controversy much to his dislike. His desire for peace was expressed when he reinstated the deposed Bishops Wurm and Meister and retired Dr. Jaeger, the legal head of Reichsbischof Müller. The present quarrel is caused less by the state than by factions in the state church, and Baptists feel no call to meddle in it. Even Dr. M. Niemöller, the capable, fearless leader of the conservative opposition with whom I had a private one hour interview, did not express any antagonism to Hitler, but rather a kind feeling. But all church factions, also the independent churches, honor Hitler for banishing the godless public school and reinstating Bible instruction in its curriculum.

In your criticism of German Baptists you also touch upon the racial issue. My extensive contact with them leads me to the conclusion that they agree in toto with the following statement made by Dr. C. Wilson of England at the Baptist World congress in Berlin: "The spirit of suspicion and animosity known as anti-semitism, which exhibits itself in racial persecutions, has but slight connection with religion. It is fundamentally a matter of political and economic competition." In a similar strain writes Dr. M. E. Dodd of Shreveport, after his return from Berlin: "The recent movements in Germany against the Jews are not religious or racial, but political and economic." No one familiar with the facts could successfully refute these statements. German Baptists with first-hand information and experience do not oppose the Jewish race as such, but meet them in the spirit of Christ (who was a Jew), but they also felt that the conditions mentioned necessitated some relief measures. Hitler did not create the Jewish problem, he only tried as best he knew how to solve it. Whether or not he found the best method for it may be debatable, but whatever method might have been followed would have met opposition.

Baraboo, Wis. CHRISTIAN DIPPEL.

Racial Discrimination at Church Conventions

EDITOR THE CHRISTIAN CENTURY:

SIR: When Edgar M. Wahlberg refused to attend a conference on "The Racial Ministry" because it practiced racial segregation he did a good thing. But he would have done a better thing had he attended the conference and put up at the hotel with his Negro brethren. He would have demonstrated, thus, a real bit of racial brotherhood, and silently but loudly rebuked the conference.

And he would have done more. He would have set forth the great principle that racial equality begins when the privileged white steps down to the level to which race prejudice has forced the Negro. It is all very well for bodies to "resolve" against convening in any city where hotels will not accept Negroes on the white level. That is hardly a demonstration of brotherhood, and but a feeble step toward it. Shrewd hotel managers, seeing a great convention in the offing, can quietly rescind their anti-colored rule for the convention period—to their profit. And afterwards clamp it on again—to their continued profit. Besides, the clever manager can "reserve" special floors for his Negro guests, and make arrangements so that only certain elevators stop at those floors. Thus the convention, to its chagrin, finds itself beaten—too late.

Rather than search for cities and hotels that will temporarily lift the color ban, we whites must be willing to go anywhere most convenient and suitable, and there share the Negro accommodations. Real progress and brotherhood will not come by demanding that hostelries allow the Negro to step up to us. Instead, it will come when we are willing to forswear our comforts and step down to the underprivileges of the Negro.

Mapleton Depot, Pa. CHESTER WARREN QUIMBY.

An Affront to Christ

EDITOR THE CHRISTIAN CENTURY:

SIR: The suggestion of Mr. Brodhead and your indorsement of it that the Christian church ought to celebrate Yom Kippur strikes me as an affront to our Lord. What about Good Friday? It has not been commercialized like Christmas and Easter. The world is not crowding into our churches on that day. If we desire a day for introspection and penitence, what advantage has Yom Kippur over Good Friday?

Good Friday represents the reality of which Yom Kippur is but the symbol. Is the cross an offense even to The Christian Century? If so, why not change the name of your publication to the Jewish Century?

The premillennialists teach that the Christian church is but a parenthesis between the Old Testament dispensation and a coming reestablished Jewish cult. Are you of the same view? Is not the life and death of Christ the acme of God's revealing love?

What's wrong with Good Friday?

Chicago. G. F. HEDSTRAND.

The Question Box

If it is true, as the scriptures seem to teach, that God is merciful and forgiving, that his lovingkindness endures forever, and that the sinner is welcomed back from any and all wanderings, what is the meaning of the prophetic injunction, "Ephraim is joined to his idols; let him alone" (Hos. 4:17)? W. F. J., Duluth, Minn.

THE message of the prophet Hosea was addressed to the people of the Northern kingdom of Israel, in the days shortly before its overthrow by the Assyrians. Its days of grace were all but past, but the prophet felt that there was yet a bare chance that by repentance and reformation the kingdom might escape the impending doom. His warnings and exhortations were directed to the capital, Samaria, and the nation ruled by the kings of Israel, whose leading tribe was Ephraim. Throughout the book the two names, Israel and Ephraim, are used as synonyms. But although the purpose of the book was the rebuke and amendment of Northern Israel, there are side references to Judah, the Southern kingdom, which may have been the utterances of Hosea, or may have been added by some other prophet concerned for the fate of Judah.

In either case the writer was conscious that there was a difference in the religious estate and the moral character of the two kingdoms. Judah, although wayward and inclined to heathen practices, was not yet hopeless. He could even say: "Judah yet ruleth with God, and is faithful to the Most High" (11:12). But she needed warning to avoid the sins of her neighbor. Therefore in the very paragraph the questioner cites there is the admonition: "Though Israel play the wanton, let not Judah offend. . . . Ephraim is joined to his idols; let him alone" (4:15-17). The advice to Judah, in danger of contamination by imitation of her apostate and doomed sister, is to keep out of bad company. But the whole of the book, and particularly its closing chapter, is insistent upon the long-suffering love of God, who is anxious to welcome back the truly repentant wanderer from the farthest land of his straying.

H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Preachers Fight Anti-Red Bills

Bishop McConnell and Rabbi Goldstein Lead in Protest—New Ministers Called to New York

(Correspondence from New York)

NEW YORK, Mar. 9.—Considerable anxiety is felt in liberal religious circles here concerning the possibility of the enactment in this congress of legislation curtailing freedom of speech and press. Various proposals are being made as the result of the Dickstein committee's findings. The anti-radical drive of the Hearst press has added to the danger. A group of clergymen made up of Dr. Sidney Goldstein, Bishop Francis J. McConnell and others is planning to go to Washington next week to make vigorous protest against the passing of new repressive measures. Several religious groups, especially of young people, are also making strong representations against the Noonan bill in our state legislature which would require an oath of allegiance for all students in tax-supported schools and colleges. All these state and national measures are indications that the lines of battle are being more sharply drawn as it becomes more apparent that the new deal has not materially bettered the condition of the masses of the people.

* * *

New Anti-Fascist Group Is Organized

A "Settlement and 'Y' committee against war and fascism" has been organized. The aim is expressed in the name. The specific program is to make preparations for the observance of peace week, to protest the militarization of the CCC camps and to fight the Hearst anti-labor propaganda. A bulletin of this new organization is especially bitter about the CCC camps. It says: "The latest reports from Washington indicate that the government intends to turn the camps into permanent institutions—increasing the number of inmates to 700,000. At the same time they advance the idea of forcing every young man in America, upon reaching the age of 18 or upon graduating from high school, to serve a year in the camps. This plan differs very little from the forced labor camps of German fascism. It is an attempt to drag down the wage levels of all young workers to a miserable one dollar a day, to deny them unemployment insurance, and to regiment them into virtual slaves of the state in both war and peace time." Whether one agrees with this or not, there is little doubt about the moral earnestness of the young people of this committee.

* * *

The Local Sales Tax And the Churches

It is good news for many of our churches that they are not required to pay or collect a city sales tax upon their receipts for sales or services. In every case, however, any institution which considers itself exempt from this tax is required to file a statement with the comptroller giving such information as will enable him to rule upon the case. The law also makes clear that a sale made to or a service rendered for a clergyman acting in his individual capacity is not thus exempt.

* * *

Sunday School Veterans To Be Honored

Under the auspices of our federation of churches all church school superintendents and officers who have been in continual service for 25 years or more are to be entertained at the Church of the Holy Trinity on March 21. In cooperation with the New York Bible society a beautiful Bible is to be given to each superintendent and officer.

* * *

Intercollegiate Seminar With Kirby Page

A committee headed by Wellington H. Tinker of the national Y.M.C.A. has arranged a five-hour seminar with Kirby Page for this afternoon and evening. The program opens at 4 p.m. with a brief service of worship after which Mr. Page will speak on, "After the new deal, what?" At 6:30 the group will dine together and at 7:45 Mr. Page will speak again, the subject for this session being "Religion's contribution to social justice."

* * *

The Cooperative Movement Acquires a Cafeteria

We have recently carried accounts of the growing interest in the cooperative movement. Further evidence of this is found in the fact that another cooperative cafeteria has just been opened in this city. This cooperative was first organized in 1921 by a small group of professional people who were interested in definite steps to prevent consumer exploitation. From a single cafeteria has sprung a chain of eleven of these cooperative eating places. It is interesting to note that this organization is now paying wages about 30 per cent higher than the code requires.

* * *

Two New Pastors Are Called

The Fifth Avenue Presbyterian church has at last called a pastor, Dr. John Sutherland Bonnell of Winnipeg, Canada. This church thus maintains its tradition of going out of the country for its leadership. Next week the Jan Hus Bohemian Presbyterian church installs its new pastor, Rev. Frank D. Svoboda.

EDMUND B. CHAFFEE.

Dr. Downey, Former Methodist Book Editor, Dies

David G. Downey, book editor of the Methodist church from 1912 to 1928, died at his home in White Plains, N. Y., March 8, at 76 years of age. He was president of the board of trustees of Wesleyan university and a Drew trustee. Dr. Downey was ordained a minister in 1884, and held pastorates until 1907. From 1908 to 1912 he served as corresponding secretary of the Methodist board of Sunday schools, from which task he went to the Methodist book concern as editor. He retired in 1928 because of ill health.

Negroes Lead Youth Parley

Take Equal Part with White Students in Conference Promoted by Federal Council—Pastoral Changes

(Correspondence from Virginia)

PETERSBURG, VA., March 5.—One of the most significant things to happen in Virginia in a generation was the tremendously successful youth conference held in Richmond, Feb. 22-24, under the auspices of the Federal council of churches. Among the outstanding speakers were Daniel A. Poling, William Hiram Foulkes, Jesse M. Bader, Harry N. Holmes and Harold I. Donnelly. More than 800 young people registered for the conference and the crowds taxed the capacity of the spacious Grace-Covenant Presbyterian church in which the conference was held. There were nine major subjects for group discussion with junior and senior sections of each group, making 18 separate classes in all. Such vital topics as personal religion, world peace, the liquor problem, a Christian economic order, race relations and marriage were discussed. A matter of unusual interest was the fact that one group was made up of both Negro and white students, and was presided over by a Negro college professor. At the conference banquet, the Negro delegates were seated at the center tables, flanked on both sides by white delegates who were not so fortunately seated. This would not have been possible in Richmond ten years ago, and is a most encouraging sign of the extent to which the liberal spirit is finding expression in the southland. Rev. J. Manning Potts, who directed the conference, is receiving congratulations on every hand.

* * *

Dinner to Honor Noted Educator

More than 200 prominent Virginians attended a dinner at the John Marshall hotel in Richmond given in honor of Dr. Samuel Chiles Mitchell, former president of the University of South Carolina, the University of Delaware, the Medical College of Virginia, and at present professor of history and political science at the University of Richmond. This honor came on the occasion of Dr. Mitchell's 70th birthday and just before his departure for a Mediterranean cruise accompanied by Mrs. Mitchell. The toastmaster was Dr. Douglas Freeman, editor of the Richmond News Leader, and author of a recently published life of Robert E. Lee. Many of his former students and colleagues spoke in highest terms of Dr. Mitchell's contribution to education in the south.

* * *

Baptists Meet In Bristol

The Baptist general association of Virginia convened at the First Baptist church, Bristol, last month in its 111th annual session. An imposing list of speakers included James H. Franklin, president of Crozer

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seminary, George W. Truett, president of the Baptist World alliance, M. E. Dodd, president of the Southern Baptist convention, J. B. Lawrence, secretary of the home mission board, and others.

* * *

Belmont Plan Given Prominence

The tithing plan which worked such financial wonders at the Belmont Presbyterian church in Roanoke, is being tried by churches all over the south. The pastor who tried the plan, Rev. G. L. Whiteley, has been granted a leave of absence from his church in order that he may visit the churches over a wide area and explain the methods he used. In nearly every church where the plan has been put in operation, the collections have increased from 50 to 100 per cent.

* * *

Dr. Cadman Visits Richmond

Dr. S. Parkes Cadman made three addresses in Richmond recently. At noon he spoke at a luncheon given him by the ministerial union of the city; in the afternoon he spoke at the Woman's club; and at night he addressed a large audience in the auditorium of the John Marshall high school. Dr. Cadman declared that "our country would make some real progress if the congress would only agree to a ten-year holiday." He cautioned the ministers against becoming impatient at the slowness with which men accept the teachings of Christ.

* * *

Mission Board Offices Dedicated

On Feb. 22, the new headquarters of the foreign mission board of the Southern Baptist convention were dedicated in Richmond. The speaker was Dr. Kerr Boyce Tupper, interim pastor at the First Baptist church in Richmond, whose family has been prominently connected with Baptist missions for a number of years.

* * *

Pastoral Changes

Dr. T. Ryland Sanford has resigned the pastorate of the First Baptist church in Norfolk. No announcement has yet been made as to his future plans but it is understood that another church is seeking his leadership. Dr. F. W. Putney, pastor of the First Baptist church, Darlington, S. C., has resigned to accept the pastorate of the First church, Newport News, Va. Dr. J. R. Jester has resigned the pastorate of the First Baptist church, Winston-Salem, N. C., and will give his time to evangelism.

EDWARD HUGHES PRUDEN.

Mrs. Henry van Dyke Dies in Charleston, S. C.

Mrs. Ellen R. van Dyke, widow of the late Henry van Dyke, died in a hospital in Charleston, S. C., March 6. She was 74 years old. Mrs. van Dyke is survived by four daughters and one son, Tertius van Dyke, of the Congregational church in Washington, Conn.

Dean Hough Awarded Honorary Degree

Lynn Harold Hough gave the midyear commencement address at the University of Pittsburgh last month, his subject being "The Well-Equipped Man." Dr. Hough was awarded the LL.D. degree.

All-India Synod Held in Calcutta

Church Union Becomes Live Issue—Crusade Against Foreign Films—Praise for Missionaries

(Correspondence from India)

NAGPUR, Feb. 18.—The Anglican church in India, now known as the Church of India, held its all-India synod or general council recently in Calcutta. One of the most important subjects that came up for consideration before this body was the scheme of church union in south India. Negotiations have been proceeding for several years now for effecting an organic union between the church of India (Anglican), the United Church of South India (a union of Congregational and Presbyterian churches) and the Wesleyan Methodist church. A meeting of the joint committee on union is taking place next week in Madras, and the general council of the Church of India after prolonged discussion adopted resolutions giving instructions to its representatives to press for certain amplifications and amendments. The belief was expressed in these resolutions that the main issues of the union scheme have now been sufficiently settled and that the diocesan councils be asked to make definitive judgments and submit them to the general council not earlier than two years from now.

While the attitude of the highest ecclesiastical body of the Anglican church in India is thus hopeful about effecting the union in a few years' time, there are signs of disaffection about the terms of union among some sections of the United Church of South India. The main criticism they offer is that, being made mainly by western missionaries, it is a very complicated and centralized scheme beyond the comprehension of the ordinary Indian Christian and as such likely to concentrate power in the hands of the episcopate which, though outwardly constitutional and limited, will really become the center of authority.

* * *

Movies in India Arouse Criticism

The cinema has come to stay in India. Most of the films shown in the cinema houses in this country, which are increasing every year, are of American and British origin. Indian film manufacturing concerns are a small number and they have yet to acquire the technical skill for producing first class films. There is much concern among religious bodies about the evil influence of the cinemas on youth. Strong representations have been made by the National Christian council, the Rotary clubs, Women's Indian associations and other bodies, to the government of India to introduce stricter methods of film censorship, but so far nothing has been accomplished in this direction. The government is now amending the cinematograph act of 1916 so as to bring under censorship not only the films but also the posters and advertising material. This is satisfactory so far as it goes, but it does not touch the evil influence which the cinema spreads.

The National Christian council is now

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planning to have a central film estimate service based on the estimates published by impartial educational and other agencies in the manufacturing countries to give guidance to the Christian and general public about the films that are shown in various parts of India. The general council of the Anglican church which met recently recommended that the clergy should form local committees to watch the films introduced into the various cities and towns and warn their people against improper and immodest films.

* * *

Rural Broadcasting Introduced By Mission School

To the Agricultural institute at Allahabad, the head of which is Dr. Sam Higginbottom, belongs the credit of establishing the first rural broadcasting service in India. The government of India has just given to the institute a license to broadcast its programs, but the local government will most probably appoint a censor. Mr. Mason Vaugh, the engineer of the institute in charge of the broadcasting scheme, hopes to make the test transmissions by the end of this month or earlier. The formal opening of the broadcasting station of the institute is expected to take place on Feb. 27, when a "farmers' fair" will also be inaugurated, and the programs to be broadcast for the first four days will be the evening programs of the fair. It is proposed to put up, for the present, six or seven receiving sets in different villages in the Allahabad district. Other centers will be selected as opportunity offers.

* * *

Non-Christian Tribute to Christian Missions

That the people of India appreciate the service done by Christian missionaries was emphasized once again by the spontaneous tributes paid to two well-known Indians, both of them Muslims. Sir Mirza Ismail, the prime minister of the progressive Indian state of Mysore at the centenary celebrations of the Wesleyan mission high school, Bangalore, spoke thus: "They (the Christian missions) have been a potent factor in promoting the cause of education and the spread of enlightenment and culture in the state, as indeed in India as a whole. Missionary colleges and schools have been valued and honored partners with governments in this important field of national development. One has only to turn to institutions like the Christian college in Madras, the Wilson college in Bombay, the Forman college in Lahore, and the Scottish churches college in Calcutta and to recall the names of Duff, Wilson and Miller, to realize the magnitude of the contribution of the Christian missions to the making of modern India."

Recently Sir Hassan Suhrawardy, till recently vice-chancellor of Calcutta university, appealed in a public speech to women medical students in the following words: "I sincerely hope that the great example of women doctors sent out by Christian missionary institutions of Europe and America, working in unknown parts of the country, facing hazards and hardships, will inspire our Indian women—who I know are not behind so far as compassion and self-sacrifice go—to take to the medical profession and enrich the country by a self-less example of service in this direction."

P. OOMMAN PHILIP.

Lent Observed in 'Loop' Churches

Century of Progress to be Permanent Fair—Fewer Theological Students —Radio is Rebuked

(Correspondence from Chicago)

CHICAGO, Mar. 11.—To one whose memory easily reaches back to the days when any commemoration of Lent was regarded as a Romish practice by most evangelical Christians the present general observance of this season seems a somewhat astonishing phenomenon. Throughout Chicago churches of all communions began the commemoration of this season last week, on Ash Wednesday. As might be expected, however, churches of the evangelical tradition have put their own stamp upon it, and the weeks between now and Easter will be given largely to evangelism in one form or another. Preaching missions have become popular. Last year the Congregationalists conducted many such missions in their churches; this year the Baptists have taken up the practice. The Methodists have announced a carefully worked out plan to be conducted under the auspices of the commission on evangelism, of which Rev. Audrey Moore is chairman. Many Presbyterian churches have announced special services. The liturgical churches, Lutheran, Episcopal and Roman Catholic, of course, follow the regular ritual of the church year. But in addition to the regular parish services, special services are planned by all these bodies in central churches or in theaters in the loop. The evangelistic commission of the Chicago church federation, of which Dr. Wakefield is chairman, is seeking to coordinate the evangelistic programs of the various denominations which make up its membership and is also sponsoring united services which will be held in Chicago Temple. The Missouri Synod Lutherans will conduct a weekly lenten broadcast from one of the local radio stations. Lent has, indeed, become a very important season in practically all communions for a special emphasis upon the claims of religion.

* * *

Preacher Politicians Rebuked By Chicago Tribune

New light may be expected to break forth at any time, not only from the "Word," but also from the Chicago Tribune. The latest excursion into theologizing is a leading editorial in the Sunday Tribune of a week ago, entitled "Preacher Politicians," and occasioned by the withdrawal of the Belden Avenue Baptist church from the Northern Baptist convention. The Tribune finds great encouragement in this fact, and even more in the reported organization of a new Baptist convention "to oppose the influence of clerical socialism." As a matter of fact the Belden Avenue church has been out of the convention, actually if not formally, for a long time. And so have the other churches with which it now affiliates. What really is signalized is the break which many have seen was bound to come between a small group of extreme fundamentalist churches and the great body of Baptists who do not so narrowly conceive religion. The application of

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the gospel to social as well as individual affairs which characterizes present Baptist utterances, as it does the utterances of other evangelical bodies, is only an incident in the split. At bottom the division is due to nothing less than a fundamental difference of views as to the nature and function of the Christian religion. And Northern Baptists are not likely to change their views, either because of the withdrawal of a few fundamentalist churches, or because of the warnings of peril which issue from that guardian of the sanctities of life, the editorial office of the Chicago Tribune.

* * *

Lake Front Mutilated By Permanent Fair

The worst seems to be threatened as an aftermath of the Century of Progress. Mayor Kelly, recently renominated by the democrats and practically certain of reelection, has announced his plan for a permanent "Chicago Fair" in Burnham park, the site of the Century of Progress. One wishes that Montgomery Ward, "the watchdog of the waterfront" were still alive to lead a fight to repel this invasion of the people's parks. Northerly island, according to the proposals, is to become a tawdry Coney island, although an effort is being made to present it in a more palatable form. But one knows what concessionaires will do. And a convention hall—although we now have adequate facilities—is to be built on the mainland. What one ought to notice, however, is the pressure being exerted by greedy men who can make money out of such a use of Burnham park whereas they can make nothing out of it if it is devoted to proper park purposes and is freely available to all the people. And still more, one needs to keep his eyes on the possibilities for politicians in the spending of $20,000,000, the amount that Mayor Kelly hopes to borrow from the government for his "Chicago Fair" if the President's $4,880,000,000 work relief bill goes through.

* * *

And So Forth

Two highly successful youth conferences were held, March 1-3, in the Englewood Baptist church, Chicago, and the First Presbyterian church, Evanston. Dr. Dan Poling, and President Ralph C. Hutchinson, of Washington and Jefferson college, were the headline speakers, and the program in both conferences was built around the theme recently adopted cooperatively by many Christian youth organizations, "Christian youth building a new world."

Mr. Edward L. Ryerson, jr., former chairman of the Illinois emergency relief commission, has been awarded the 1935 gold medal of the Benjamin J. Rosenthal foundation "for outstanding civic service."

President Horace G. Smith, of Garrett Biblical institute, reports that present indications convince him that the trend of recent years toward an oversupply of ministers has been reversed, and that in the near future there may be a shortage of available Methodist pastors.

The committee of ten of the Chicago church federation has suggested to Chicago churches that they protest the terrifying programs presented over many radio stations at the children's hour.

On March 9, 1835, the first Episcopal diocese in Illinois was organized in the ballroom of Garrett's tavern, Peoria. Episcopalians are now celebrating the centennial of that event.

CHARLES T. HOLMAN.

Dr. Anson Made Temple Master

Dr. Carpenter to be Dean of Exeter—School Issue Stirs the British—Handel's Memory Honored

(Correspondence from England)

LONDON, Feb. 26.—The master of the Temple has an office of great honor; he is pastor to the barristers and other lawyers who live in the Temple; he preaches to a congregation of far reaching influence. I can remember how during the war Dr. Barnes, now the bishop of Birmingham, preached from that pulpit without any of the bitterness and unfairness which marked the sermons of so many preachers of that day. Dr. Carpenter, who has gone to be dean of Exeter, left in the Temple a good name for practical and effective preaching. The new master is to be Canon Harold Anson; it is good news that he has at last received a position to which his gifts entitle him. He took his degree in 1889, so that he cannot be far from 70 years of age, but he is singularly fresh in mind and spirit. It is many years since under the name of "the Northern Whig" he charmed the readers of the Challenge. He has written since that time especially upon spiritual healing. He founded, I think, the Guild of health and he has had a lifelong concern for the recovery by the church of its mission of healing.

* * *

Mr. Lloyd George and The Chancellor

The political storm has subsided. The chief interest now lies in the duel between Mr. Lloyd George and Mr. Chamberlain. After offering a courteous reception to Mr. Lloyd George's "new deal," the government has now resolved to do nothing. It is no secret that the chancellor of the exchequer has had his way; he will not tamper with any bold schemes of public works. Mr. Lloyd George has continued his campaign. He declares himself ready to support any government which will take up a policy of reconstruction on the lines which he has laid down. He strongly condemns the present government for trying to cure the deep-rooted evil of unemployment by insufficient remedies, simply because they were cheap.

* * *

If the Churches Will Agree!

A strong deputation headed by the archbishop of York waited last week upon the prime minister to urge that the age for leaving school should be raised to 15. The prime minister replied that the government fully accepted the case for education advance, but it could not be taken without due preparation. What is the chief difficulty? American readers must find it hard to understand our dual system of elementary schools, provided and non-provided. The non-provided are the almost entirely Anglican and Catholic schools. The buildings must still be provided by the churches concerned; in return for this they are allowed to keep their distinctive character. If the school age is raised to 15, clearly an enlargement of the buildings will be need-

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ed. Will this be thrown upon the churches, or will some grant-in-aid be given by the state? In 1931 a bill of the same kind came to grief because of the failure of the religious communities to come to terms. The opportunity now arises for another attempt to overcome this old difficulty. So strong is the conviction that children should not leave school at 14, that it is probable an arrangement will be made.

It was in 1902 that this conflict raged most fiercely. By his act in that year Mr. Balfour was accused of putting "Rome and Anglicanism on the rates"; there was a fierce struggle. Still the act of 1902 is law, much has happened since that year and an arrangement may be made now whereby out of public funds the necessary changes in school buildings may be carried out.

* * *

Memory of Handel Is Kept Alive

We are keeping the memory of Handel this week. He is now 250 years old, but there is no evidence that he is passing out of the love of Englishmen. For those of us who belong to the north of England or to Wales, Handel lives among our earliest and deepest memories. We knew every note of the Messiah. Many a choir in Lancashire and Yorkshire could sing those sublime choruses without book. When Christmas came round, every self-respecting choir would give selections from the Messiah; and woe be to the choir which did not meet the exacting demands of the hearers, familiar with every shade of the music! During the 19th century Handel had an honor given to no other musician in England. Incidentally, he kept in our memories the meaning of the Christian faith. Today we hear more often the Passion music according to St. Matthew by Bach who also is 250 years old this year. But as a writer in the Times says, this country would not have been able so to honor Bach if its singers had not been nurtured in Handel.

A stormy and wilful character in many ways, Handel like Bach was a man with a sincere and profound faith. At the last when he was dying and the time was near Easter he said: "I want to die on Good Friday in the hope of rejoining the good God, my sweet Lord and Savior, on the day of his resurrection."

* * *

And So Forth

We are decidedly uncomfortable about the Abyssinian affair. It is altogether foolish to say that our people are on the side of one or the other; we know too little about it. It is certainly strange to hear Mussolini exhorting his troops bound for Abyssinia "to save their fatherland!"

There were 806,811 new licenses issued in 1934 for the use of wireless. There are now 6,780,569; each pays 10 s. Of the money so raised the B.B.C. has when taxes are paid £1,710,285. Of this £915,025 was spent on programs.

Sir John Simon is to go shortly to Berlin; it has been rumored that he may go also to Moscow. Observers of quick perception have been thinking much of the position which Russia holds and of the dangers which threaten the peace of the world in the east. Russia clearly does not want war, but there are powerful forces plotting against Russia, both in the east and in the west.

EDWARD SHILLITO.

Canada Offers United Witness

Demonstrations of Christian Solidarity Held Across Entire Dominion—Film Reforms Secure Results

(Correspondence from Canada)

TORONTO, March 6.—From Atlantic to Pacific Canadian Christendom is this week bearing united witness to her Lord as the rightful ruler in all life. In every large center, under the leadership of the official heads of the various communions, the clergy present themselves to the community as one in faith and testimony. The Roman communion alone holds aloof, though in every place there are individuals who fail to respond to the idea. Some earnest people ask with misgiving: to what do these assemblies witness? And it is all too easy to assume that the whole body of those who participate is in full accord with the whole message which is presented at every center. The day selected for this national witness is Ash Wednesday; but Montreal found it more convenient to choose an earlier date, while Toronto, being unable to secure the desired building on the Wednesday, gathered on the previous evening.

* * *

Toronto Inaugurates Movement

The Toronto assembly was intended to be an impressive experience of corporate worship and not a demonstration or mass meeting; it was an act of divine service. The huge Maple Leaf gardens—home of the major sporting teams—was alone adequate to house the gathering; and even this, despite the 15,000 who were seated, had to close its doors to several thousand. To emphasize the fact of worship every minister came garbed as for his ministerial function in the congregation, and the choirs were similarly gowned. Sixteen hundred members of the city choirs were led by Dr. H. A. Fricker, conductor of the world-famous Mendelssohn choir, and their contribution was superb. Though in the service of song they were reinforced by the Salvation Army band, the supreme impression was made when that vast chorus rendered Rachmaninoff's Motette: "To Thee, O Lord."

* * *

Six Hundred Ministers

Vast areas of gallery sloped upward from the central arena and they were fully occupied an hour before the service. Then the choir entered in procession, to be followed by the clergy. Contrasts were marked. The order was alphabetical, which meant that Baptists came first followed by the Church of England, then Presbyterians and Salvation Army, and the United church, approximately equal in numbers to all the others in the procession, ended the column of about 600 ministers. The plain office clothes of the Baptists thus yielded at once to the surplices and stoles of the Anglicans; the Geneva gowns, cassocks and hoods of the Presbyterians were followed by Salvation Army uniforms; while the United church parsons presented every degree of recognition of the costume

appropriate to the leadership of a congregation's worship. The platform held but the few leaders who participated in the public acts, together with the members of the central committee of the churches whose presence reminded the meeting of the nationwide aspect of the event.

* * *

Impressive Corporate Worship

The prayers, both of repentance and intercession, took full account of the world crisis, and the failure of the church to bear its full testimony to the Christian law of life. Orders of service were in the hands of everyone, so that all could join in these expressions of penitence, aspiration and sympathy. Dr. Richard Roberts gave the one address on "Belief in God" and what that involves in the world of today. With no uncertain voice he affirmed that the church must become God's agent for making a new order of society. He urged that the church must build "the city without walls," whether built of tariffs or of racial prejudice. At the close of the address, led by the Baptist minister of Yorkminster, the vast assembly stood to affirm a solemn covenant with God that they henceforth rededicate their lives to the enthronement of God in all forms of human life. Then "Jesus shall reign" led on to the "Hallelujah chorus," after which the processions reformed in reverse order, and in the quietest and most orderly manner the whole arena was vacated.

* * *

Canadian Movies Reformed

The revived Social Service Council of Canada under its new leadership has mobilized Christian opinion upon the Canadian moving picture situation. American readers may be interested to learn how different our problem is from theirs. No film to which any state has objected is even offered to the Ontario board of censors, knowing that to do so would be futile. On the other hand, large sections of films which have passed all the states are cut before being exhibited here. Also English films are entering here to an increasing extent. American reviews of current films therefore are of little use to us. But now the film distributors have agreed that any picture seriously objected to by any large and representative body will at once be suppressed. And "Recommended Films" will soon be a factor on the Canadian screen.

In broadcasting arrangements have been made, at least in a tentative form, which allow the repetition here of some of the great religious and educational talks of the British Broadcasting corporation to be heard over the network of the Canadian radio commission.

* * *

Pulpit Changes

Changes in leading pulpits are pending or actually accomplished. Dr. W. L. Armstrong, previously without a charge, has been inducted to the historic center of Methodism in Dominion church, Ottawa. Dr. Bruce Hunter, who but last year went to Vancouver, is called to St. James' church, Montreal, as from next June; and the name of Rev. J. S. Bonnell, who has for five years enjoyed such a fruitful ministry in Westminster church, Winnipeg, is now associated with Fifth avenue, New York.

ERNEST THOMAS.

Economic Future Warns Philippines

Enthusiasm for Independence Cools as Cost Is Realized—Dr. Bocobo New President of University

(Correspondence from the Philippines)

MANILA, Feb. 8.—Governor-General Frank Murphy has sailed for Washington to confer with President Roosevelt. The President recently asked the governor to come home to discuss problems incident to the adoption of the Philippines constitution and the launching of the commonwealth government. He expects to be back in Manila by April 1. A commission headed by Senator Millard Tydings spent three weeks here last month and departed for the United States by the way of Suez, taking several bales of petitions and other documents bearing on trade relations and similar economic matters. Ex-senator Hawes, whose independence measure was rejected in 1933, came to the Philippines shortly before Christmas and remained a fortnight. He now represents the local sugar interests. From these three sources the President should be able to get a rather accurate picture of the present situation.

Senator Manuel L. Quezon announced last week that he would accompany the governor-general to Washington and that another mission would follow within a short time. He now says that he will not sail until the constitutional convention has finished its work, when he and the mission will take the document to Washington. The convention has been in session since July 30, 1934, and expects to complete the constitution by the end of this month. Just before the convention adjourned for the Christmas holidays, Senator Tydings addressed the delegates and in exceedingly frank but kindly manner pointed out the economic implications of independence. He gave practically no hope that the Philippines may expect trade privileges other than those her status as a foreign nation may command. She must be prepared to pay duty on all produce shipped to the United States. Her receipts from such shipments during the last three years amounted to $261,000,000. Had she paid duty, Senator Tydings pointed out, that figure would have been reduced to about $42,000,000. The difference is sufficient to provide two and a half months' salary each year at the present figure to one member of every family in the Philippines.

The withdrawal of nearly $40 a year income per family is bound to cause hardship. It is reported that the Tydings speech was "written in Washington" but wherever it was written, if it expresses the attitude of the government, the Philippines has some knotty economic problems to solve within the next few years.

* * *

Lord's Acre Plan Provides Funds for Churches

There is probably no other group in the archipelago so fully aware of the economic implications of approaching independence as the leaders of the Protestant church. Eighty per cent of the population is rural. So the ministers and others have introduced the Lord's acre plan among the farmers.

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Other groups besides pastors and deaconesses will have to watch their pennies. Young lady conductors on passenger buses in Iloilo who receive $7.50 a month go in for permanent waves at $5 each, payable on the instalment plan. A beauty parlor operator says that one company requires the girls to have permanents. But her own business has not improved because 18 competitors have entered the field since she opened her shop two years ago.

* * *

Dr. Bocobo New President of University of Philippines

Dr. Jorge Bocobo, for many years dean of the college of law, University of the Philippines, was inaugurated president of that university in a colorful ceremony on Dec. 17. A number of American colleges and universities were represented by missionaries and other professionals resident in Manila. China and Japan sent representatives from their governments and educational institutions. The papal delegate in an eloquent prayer praised the new president and invoked such divine assistance and benefits in his behalf as no Protestant here had ever before heard from the lips of an official of the mother church.

President Bocobo has occupied his new position since last September and the reforms he has already introduced in educational policy, teaching methods, attention to good manners and proper conduct and religious emphasis have gained wide and favorable attention. Dr. Bocobo has long been accepted as a moral and religious leader of Filipino youth. He attended the Jerusalem meeting of the International missionary council in 1928 and has since been thrice elected president of the National Christian council organized that year.

E. K. HIGDON.

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By Walter E. Bundy

THIS is referred to as a "handbook," and it is just that. It has been prepared for use in connection with the study of the scripture story of the closing days of Jesus' earthly life. Not a theological or critical exposition, but an appreciation of the dramatic elements of Passion Week. The Yale Divinity News comments: "Dr. Bundy, of DePauw, here gives us a marvelously clear, comprehensive and illuminating study of the greatest of human tragedies. A book that *every minister* should read."

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Decree Blocks TVA Operations

Judicial Ruling Dashes Hopes of Alabama Towns for Cheap Power—Liquor Legislation in Many States

(Correspondence from the New South)

NASHVILLE, March 6.—The ruling of Federal Judge Grubb in Birmingham that the TVA cannot sell power to 14 Alabama towns that had contracted for it was extended to forbid the Alabama power company to sell TVA equipment to householders under the emergency farm and home plan. Then the towns were enjoined from using PWA funds to build municipally-owned plants. The blockade is complete so far as these 14 towns are concerned but the TVA is allowed to act unconstitutionally for four months by continuing to sell for that period. The decree does not affect the towns in Mississippi that are purchasing TVA power and it is hoped a decision by the supreme court can be obtained within the four months. The decree holds that Uncle Sam has a right to sell power that is produced as a by-product of federal dams for the control of floods, the increase of navigation or for military purposes, but that the obvious purpose of the TVA is primarily that of producing power in competition with private enterprise and not that of selling it as a by-product of navigation and flood control.

* * *

TVA Attorneys Make Questionable Claim

TVA attorneys based their argument on the contention admitted by the judge and claimed the sale of power was a by-product. That may have been wise from a legal standpoint but the President specifically stated that he wanted a "yardstick" for the measurement of the actual cost of producing electricity, and TVA and its proponents have from the first promoted its development as a means of supplying cheaper power so more homes can have its benefits and industries may be induced to come into the area to give wages to the thousands who now live on a low subsistence level. For this reason Memphis voted 17 to 1 to spend $9,000,000 on a transmission line to get the power; Jackson, Tenn., is organizing a "power pool" with neighboring towns to get it, and the several "pools" organized in Mississippi, Tennessee and Alabama are now purchasing it. For that reason the legislatures of Tennessee and Alabama passed almost unanimously all the bills requested by proponents of the TVA. The whole area project in socio-economic planning rests on the production of cheap power, made continuous and dependable by a series of dams and reservoirs so integrated as to insure a minimum in dry seasons as well as wet. Judge Grubb was a corporation attorney, appointed by Taft, and is now 72 years old. No one doubts his ability or sincerity. His ruling is that of the old school and the strict constructionist.

* * *

South Struggles with Liquor Problem

Alabama voted by a majority of 6,000 to keep its bone dry state liquor law. Georgia

will vote on the question in May. The legislature of Arkansas has voted for sale in packages in licensed dispensaries only with a tax that will, it is estimated, bring in a million per year in revenue. In Tennessee the governor has promised to veto any repeal bill that is passed but in that state a veto can be overridden by a majority in both houses. A sales tax bill seems to be defeated so an energetic effort will be made to get a hard liquor bill on the Arkansas model through. The referendum in Alabama is only advisory, that is, it only gives the legislature the state of public opinion on the matter. The large cities of Birmingham, Mobile and Montgomery gave such large wet majorities that there is a strong demand for a law that will allow them local option. Florida adopted a local option law and about 35 counties have voted wet. In Alabama the Anti-saloon league has protested to the attorney-general of the United States that more than 3,000 federal liquor license receipts have been issued in that state and that every one of them means a local retailer of state forbidden booze. In Birmingham it is reported that arrests for drunkenness have quadrupled since repeal of the 18th amendment.

* * *

Sequel of Shelbyville Mob Outbreak

The sequel of the riotous burning of the courthouse in Shelbyville, Tenn., by a mob angered at being deprived of their Negro victim by the state guard, was a change of venue, a one-day trial in Nashville with the courthouse surrounded by soldiers, and a verdict of guilty with electrocution by the jury after seven minutes' deliberation. The court appointed one of the best criminal lawyers in the city for the defense of the colored boy indicted and he is seeking an appeal on the case. Only attempted rape was proved beyond doubt but the child victim was positive in her identification. The lad seems to be of low mentality, is illiterate, and his attempt at an alibi was not confirmed by his employer. It remains to be seen if an appeal can be obtained for so lowly a person, one who is black and who has been positively identified as the criminal, even though only attempted rape has been proved beyond doubt.

Meanwhile, it is interesting to report, no indictments have been returned against members of the mob who burned the courthouse.

* * *

Break Up Largest Moonshine Ring

With the coming of trunkline hard surfaced roads through the Cumberland mountain counties the rocky recesses make fine hideouts for liquor and other gangs. Recently the federal government's agents broke up in Virginia what is believed to have been the largest moonshine whisky ring ever uncovered. The leaders were state and county officials and even one federal alcoholic tax investigator. A syndicate had been organized, officers were bribed, independent operators were put out of business, and, it is estimated, an average of 5,000 gallons of whisky were marketed daily, running out as far as 200 miles. The investigators worked on the job a year, won the confidence of the mountaineers who had always hated "revenoors," and made their raids without firearms with the loss of only one life. More than 100 stills were broken up and 34 persons are under indictment.

* * *

And So Forth

Arkansas has voted old age pensions, the money to be raised by the new liquor tax.

The Tennessee house of representatives defeated the child labor amendment three to one and a motion to repeal the anti-evolution law by a like majority.

The Memphis Protestant ministerial association has voted to make its membership wide open to Catholics, Jews, Unitarians and any other ministers of religion who desire to join.

The Vanderbilt school of religion has recently received a gift of $150,000 which, it is understood, will be doubled. The annual institute for rural ministers will be held for two weeks following Easter. Bishop Kern will give the Cole lectures.

Henry Wallace's advocacy of a billion dollar appropriation for the purpose of helping share-croppers buy homes on long term subsistence homestead basis is hailed with much satisfaction in the south. Norman Thomas has been invited to come to Market Tree, Ark., to see with his own eyes "both sides" of the situation. An association of landlords and business men, led by a minister, has been formed to create jobs, increase the number of share-cropper allotments and to eliminate the "floater" element from the situation. A Birmingham daily reports efforts to organize a farmers' "union" in that state that demands elimination of all government control, dismissal of all county farm agents and a federal guarantee of 20 cents per pound for cotton.

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Alabama College Breaking Trails

Southern-Union, Following New Methods, Opens New Vistas for Children of Poverty-Stricken Region

(Correspondence from the Mid-South)

MEMPHIS, March 9.—While the share-croppers are drawing so much attention it might be of interest to know of a small, indirect, yet heroic attack being made upon the situation by an educational institution under Congregational-Christian auspices in the red clay country of eastern Alabama. This country is so poor that a survey divulges the annual cash income of a one plow share-cropper to be only $68.50 a year! Even an "independent" one plow farmer can earn but $127 a year on this land. The state does almost nothing to help the young in this region to higher education while the prevailing type of religion is of the camp meeting variety. There are state-supported colleges on the fringe of this country where students are charged only about $285 or $300 a year for board, room and tuition. But of what avail is even this low rate for farmers as poor as those above indicated?

To meet this need a cooperative college was founded at Wadley, Ala., in 1922. Called first Bethlehem college, its name was changed to Southern-Union. This school charges but $1 a week for tuition and the full expenses of a student for a whole year are but $128. Pupils are allowed to pay for their board in whole or in part by bringing produce from their farms, and where they do thus pay their board in full their total cash demands are only $66 a year. The president of the college is Ross Ensminger, a 31-year old graduate of Carleton college and Union seminary.

* * *

Methods Used Help Foster New Viewpoints

Ensminger's vision may be seen from the methods he is pursuing in this heroic work. To make the teachers the helpers of the students rather than their opponents he has introduced the examination plan advocated by the University of Chicago. The teachers do not give the examinations, nor even know what the questions are to be; these are worked out by a committee of professors at Alabama Tech. To broaden the pupil's viewpoints, usually limited by the boundaries of their farms, survey courses in the first two years are given in the humanities, social sciences, natural and physical sciences as well as a viewpoint in religion of much greater breadth than that in which they have been raised.

Revolutionary was Southern-Union's decision to send from this remote community a delegation of students to an interracial conference at Talladega college, an institution for Negro education under the American missionary association. Last year a similar conference brought out only one white delegate. This year there were 35, of whom no less than 15 were from Southern-Union. A new respect for the Negro race and a new understanding of its problems came to these young white students when they heard the good English of the Negroes, discovered their mental keenness and forward looking views. Needless to say, the teachers at Wadley work for pitifully small salaries at a truly heroic task.

* * *

Enforced Resignation Splits Presbyterian Church

An unfortunate happening in the ecclesiastical life of Memphis is the schism in the First Presbyterian church. For two or three years there had been dissatisfaction on the part of many of the members with the pastor, the Rev. Albert C. Dudley. In the early winter Dr. Dudley was asked by the church officers to resign. The pastor appealed to the presbytery which upheld the officers. This according to Presbyterian policy ended relationship between pastor and church. At first the newspapers carried stories to the effect that the source of trouble was a refusal on the part of Dr. Dudley to preach a sermon on finances. This was later denied in an official statement to the press by the officers of the church in which direct charges of neglect of duty were made against Dr. Dudley. The latest move has been for 74 members of the church to withdraw their names from the roll of the First church and to form a new independent church to meet for the time being in the Memphis college of music. No pastor has yet been called but Dr. Dudley is being asked in the meantime to serve as leader and teacher. Memphis is greatly in need of a nondenominational community church but it is very doubtful if the right sort of one will grow from this schism within the ranks of a strongly orthodox church.

* * *

Place of Negroes in Mississippi Episcopal Church Recognized

History was made at the 1935 convention of the Protestant Episcopal diocese of Mississippi held at Meridian. For the first time Negro delegates, one clerical and one lay, were elected to go along with the white delegates to the provincial synod to be held next fall at Lexington, Ky. Also for the first time in the history of the convention resolutions were adopted bearing upon social problems. While the delegates could not quite bring themselves to an out and out endorsement of the Legion of Decency because of its incipiency among Roman Catholics they did pass a resolution asking each rector to urge his people to refrain from all support of indecent motion pictures. Mob violence was also condemned, meaning of course lynching, although the convention voted to eliminate the direct term. Among the social resolutions were also one against indecent literature on newsstands; one favoring the safeguarding of marriage by requiring previous notice of intention to marry; one condemning war, and one ordering the publication of articles on these subjects in the Church News, official diocesan journal. The sponsor of these resolutions was the Rev. Charles G. Hamilton, a socially minded rector at Aberdeen whose energy won him election as delegate to the provincial synod and as a member of the executive committee of the diocese. The circumstance that there is no separate Negro Episcopal church facilitates better relations between the races. It is your correspondent's impression that in no other official conventions and conferences of southern Protestant churches do Negro delegates sit in equality with whites.

JOHN CLARENCE PETRIE.

Dr. Kerr Granted One Year Leave

Two Churches Celebrate 100th Anniversary—Union Lenten Services —New Pitt Chapel

(Correspondence from Pittsburgh)

PITTSBURGH, March 9.—Not many American churches have the good judgment and the financial resources which the Shadyside Presbyterian church possesses. This strong church is granting its minister, Dr. Hugh Thomson Kerr, an entire year for rest and change of scene. Next summer Dr. Kerr will go to Scotland, where his son is now a divinity student in Edinburgh. For sixteen years, Dr. Kerr has served at this church. He has been moderator of his denomination. He has written books. He has been particularly helpful in his two great student clubs—"Pitkin" for Pitt students, "Teknon" for Carnegie institute of technology. During his ministry his church has enjoyed a healthy growth in every way. Dr. Kerr is primarily a preacher, widely known for his regular weekly radio sermons. He has richly earned this year abroad.

* * *

New Chapel at Pitt U. Creates a Problem

Standing on a corner of the Pitt campus in the shadow of the colossal cathedral of learning, this million-dollar chapel is near completion. Strictly gothic in style, the chapel has received many words of praise for its beauty. But now everyone begins to wonder how it will be used. Will it be open daily as a chapel of meditation and prayer? Will it have a dean? Will great preachers come on Sundays? If they do, will they preach at the regular hours of worship of the churches near by? Will student Christian activities head up there? These and similar questions are now running about the campus and in the minds of many interested ministers.

* * *

Distinguished Preachers At Union Services

Three churches on Squirrel hill are holding lenten services on Thursday nights: The Asbury Methodist church, Dr. Jacob S. Payton, pastor; the Sixth Presbyterian church, Rev. Joseph S. Morledge, pastor; and the Third United Presbyterian church, Dr. Neal D. McClanahan, acting pastor. The following preachers are among those selected: Dr. Louis Evans, Dr. John Ray Ewers, Dr. C. J. Williamson, and Dr. Stuart Nye Hutchinson. This series of union services is an annual affair.

* * *

Churches Kept Empty By Radio Programs

One of our leading Episcopal rectors found that during recent months his evening congregation had sadly declined. He made the rounds of his homes, asking why the people had stopped coming at night. What do you suppose he learned? In eight out of ten cases the people confessed that the attractive musical programs and witty speeches on the radio kept them at home. Inquiry made in several quarters leads us to believe that only a very few churches in Pittsburgh have evening congregations of any size. It is doubtful whether, on the whole, these congregations are as large as they were a year ago. Our friend, the rector, is quite sure the radio is to blame. But is this the whole story? What has happened to the evening service all over the country? Some wise pastors are devoting their evenings to their young people and perhaps, in the end, these ministers will have more to show for their efforts.

* * *

Local Church Schools Stirred By Mrs. Bro's Articles

Mrs. Margueritte Bro has certainly stirred up the pure souls of those engaged in religious education. The old mania for numbers seems not to be so strong in these parts, although our leading morning newspaper runs a column each Saturday in which is listed the attendance of the largest schools. Dr. Bernard Clausen is stressing quality and the newest ideas in education in his fine school at the First Baptist church. Many others are also waking up to better educational methods. Calvary Episcopal uses only paid and trained teachers.

* * *

Annual Spring Conference For Ministers

The annual spring conference for ministers is now being held, March 4-8, at the Western theological seminary, in this city. The lecturers this year are: Dr. Karl Heim, professor of theology at the University of Tübingen, in Germany; Rev. R. Birch Hoyle, guest professor of theology at the Western seminary, and Dr. Hugh Thomson Kerr. Three courses are offered: "The church in its relation to the problems of the day," Professor Heim; "How to understand Karl Barth," Professor Hoyle, and "Abiding values in Calvinism," Dr. Kerr.

* * *

North Side Church Celebrates One Hundredth Anniversary

The First Christian church, north side, begins 100 days of celebrating its 100th anniversary. This is the old mother church of the Disciples in Pittsburgh. Rev. Samuel Church, father of Samuel Harden Church, now president of the Carnegie institute, was the first pastor. The oldest present member is Mrs. Alice Biggs, who joined the church 64 years ago. The present pastor is Rev. N. C. Carpenter, who has assumed the ministry within the past year. The present building was built in 1863. Two pastors have served the church

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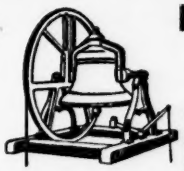
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over 21 years: Rev. Joseph King, and Rev. Wallace Tharp. Disciples will be interested to know that Walter Scott preached to this congregation in the early days.

* * *

Baptist Church Also Observes One Hundredth Anniversary

Dr. Charles S. Dayton, pastor of the Sandusky Street Baptist church, north side, is leading the church this week in the celebration of 100 years of service. The newspapers carry interesting pictures of a simple little frame church in which the church began and the present structure. Perhaps the most noted pastorate of this church was that of Adoniram Judson Bonsall, who, for more than 25 years, preached in this church and gave character to it. Quite significant is the fact that a number of churches in and around Pittsburgh are in these recent years celebrating a full round century of existence.

JOHN RAY EWERS.

Dr. James Hoover, Methodist Missionary, Dies

Dr. James M. Hoover, Methodist missionary to Chinese residents of Borneo for 32 years, died in Singapore, Straits Settlements, Feb. 13. Dr. Hoover has been called the "father" of the industrial, educational and social development of modern Sarawek, which is a British protectorate in Borneo ruled by a British rajah.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Best Man Wins

(Jack Holt, Edmund Lowe) (Columbia) Ordinary adventure story of two divers, risking their lives for each other, now friends, now enemies over same girl, engagingly played by Florence Rice. Good photography of undersea action and diving mechanisms. Some painful scenes.

For A: Fair of kind. For Y: Perhaps. For C: Not the best.

Enter Madame

(Elissa Landi, Cary Grant) (Para) Hilarious, noisy comedy about temperamental operatic soprano, too busy with career to be wife to her husband, almost loses him to gold-digging widow. Happy ending most convincing part. Amusing character scenes, good photography and music.

For A: Perhaps. For Y: Fairly good. For C: No interest.

Gigolette

(Adrienne Ames, Donald Cook) (RKO) Society heroine, down on luck, given job by cheap, good-hearted grafter in his low-grade night club, meets rich playboy. Marriage near, but misunderstanding postpones happy ending a few reels. Mostly too earthy and common to amuse greatly.

For A: Mediocre. For Y: Hardly. For C: No.

Great Hotel Murder, The

(McLaglen and Lowe) (Fox) Manages to be fairly engrossing mystery, holding interest and suspense, despite farcical humor by McLaglen as dumb, floundering detective and the self-assurance of Lowe, amateur sleuth, who does finally run down the killer rather cleverly.

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For A: Fairly good. For Y: Probably good. For C: No interest.

Right to Live, The

(Colin Clive, George Brent) (Warner) Distinctive, well-acted screening of Maugham's problem play. Hero-husband, hopelessly crippled in airplane crash, deliberately throws together his wife and brother, with natural result, and solves the situation by suicide. Mature but not sensational.

For A: Exceptional. For Y: Probably good. For C: No.

Scarlet Pimpernel, The

(Leslie Howard and fine cast) (U.A.) Notable British film with colorful background of French revolution. Howard superb as English nobleman playing simpering dandy to hide his identity, and daringly directing rescue of French aristocrats from the guillotine. Rare romantic drama.

For A: Excellent. For Y: Excellent. For C: Beyond them.

Society Doctor

(Chester Morris, Virginia Bruce) (MGM) Supposed inside life and work of hospital staff, with old doctors as unscrupulous grafters, young internes as breezy heroes and nurses as heroines. Slang, wisecracks, snappy beorics and melodramatic shooting finish. Overdrawn throughout.

For A: Perhaps. For Y: Better not. For C: No.

Under Pressure

(McLaglen and Lowe) (Fox) Two tunnel workers, one dumb, one clever, allies in digging to beat rival gang, rivals in love over attractive heroine. Thrills and endless yelling of abusive orders. Vivid picturing of "sand hog" life under compressed air.

For A: Hardly. For Y: Probably good. For C: Too strong.

Best Recent Films for Family:

Baboona	David Copperfield
The Iron Duke	The Little Colonel
County Chairman	The Little Minister

Films of Special Interest for Adults:

Broadway Bill	Lives of a Bengal Lancer
The Good Fairy	The President Vanishes
Ruggles of Red Gap	Mystery of Edwin Drood

BOOKS RECEIVED

Early Victorian Novelists, by David Cecil. Bobbs-Merrill, $2.50.

Blessed Is the Man, by Louis Zara. Bobbs-Merrill, $2.50.

Elinor Wylie, the Portrait of an Unknown Lady, by Nancy Hoyt. Bobbs-Merrill, $2.50.

Young Ward's Diary, by Lester Ward. Putnam, $3.00.

Toward Belief, by Hoxie Neale Fairchild. Macmillan, $1.75.

New Pathways in Science, by Sir Arthur Eddington. Macmillan, $3.00.

War Is a Racket, by Smedley D. Butler. Round Table Press, $1.00.

The Supreme Sacrifice of Christ, by William Francis Berger. Zondervan Pub. House, Grand Rapids, $2.00.

The Certainty of the Gospel, by William C. Robinson. Zondervan, $1.00.

A Lawyer's Philosophy of Life, by Percy W. Gardner. Beacon Press, $1.00.

Son of Heaven, by Princess Der Ling. D. Appleton-Century Co., $3.00.

Contemporary Concepts of Time and the Idea of God, by E. A. Ramige. Stratford, $1.50.

From News Stand to Cyrano, by J. H. Dillard. Stratford, 50 cents.

The New Testament Idea of Revelation, by Ernest Findlay Scott. Scribners, $2.00.

Profile of a Murder, by Rufus King. Harcourt, $2.00.

Siesta, by Berry Fleming. Harcourt, $2.50.

Tsar of Freedom: The Life and Reign of Alexander II, by Stephen Graham. Yale University Press, $2.50.

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ARROWS OF LIGHT *(Jan.)*
By Boynton Merrill. Pastor of the Second Church (Congregational), Newton, Mass.

THE INEXHAUSTIBLE CHRIST *(Feb.)*
By Carl H. Elmore. Pastor of the First Presbyterian Church, Englewood, N. J.

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